SION'S PROSPECT IN IT'S FIRST VIEW.

Presented
In a Summary of Divine TRUTHS,
consenting with the FAITH profess'd by the
Church of ENGLAND.

Confirmed from
SCRIPTURE and REASON:
Illustrated by
Instance and *Allusion.*

COMPOS'D and PUBLISH'D
TO BE
An Help for the prevention of APOSTACY,
Conviction of HERESY, Confutation of
ERROR, and Establishing in the TRUTH,
By
A Minister of CHRIST, and Son of the CHURCH,
R. M. quondam e Coll^o S. P. C.

Henceforth be no more children, (κλυδωνιζόμενοι καὶ περιφερόμενοι) tossed to and fro, and whirled about by every winde of Doctrine. {EPHES. 4. 14.

London, Printed by *Thomas Newcomb* dwelling in *Thamestreet*, over against *Baynards* Castle, 1651.

Thomas Williams Artium Baccalaureus

To the Right Honourable,

HENRY,

Marqueſs of DORCHESTER,

Earl of KINGSTON, &c.

My LORD,

YOur Patronage, like your Selfe, is Honourable; the true merit, and high repute of whoſe piety and learning, is voice enough to ſpeak my Summary of Truths Orthodox. It is not (then) without deſigne, that I am ſolicitous to preſent Sion's Proſpect to Your Lordſhip's ſight, it being my confidence and aim, that this View of Divine Truths, having had it's review by ſo clear a judgement for it's approbation, I may not hereafter fear what eye it ſhall be expoſed to, for it's cenſure. Beſides (My Lord) in this generall maze of the Churches troubles, affrighted Truth ſeeking ſafety, I directed her to take Sanctuary in the Temple of Honour, and to offer her devotions at Your Lordſhip's ſhrine; Let (then) a propitious goodneſſe deigne acceptance, and give protection to the humble Suppliant, not to be violated by the profane

hands of ignorance and of errour. If any queſtion the confidence of this my Addreſſe to your Lordſhip, it is enough that I point them to the * Oake, and the Laurell ſtanding at your Gate, with this Inſcription of honourable Fame, Here dwels the Clergy's Patron. But, beſides this, (My Lord) mine (once near) relation, to Your (late deceaſed) * Uncle, as it gave me my firſt admiſsion into Your Lordſhip's preſence, ſo will it countenance my preſent preſumption of Your Lordſhips Patronage; And it will be no errour, if I think at once to engratiate my Service to Your Selfe, by his Memory, and ennoble my Work unto others by Your Name. This in publick, as to a formall Dedication; I retire into privacy for the more reall devoting my ſelfe, in the ſincereſt fervour of my heartieſt Prayers,

My LORD,

Richmond *in* Surrey, *pridiè Non.* Maii, 1651.

Your Honour's truly faithfull and humble Servant,

ROBERT MOSSOM.

* *Apud Antiquos, Quercus Jovi, & Laurus Apollini Sacra, virum nobilem tàm de Eccleſia, quàm de Schola literaria optimè meritum, emblematicè loquuntur.*

* *Dr.* T. G. *Eques felicis memoriæ.*

The Authour's Preface to the READER.

COURTEOUS READER,

THe grand Apostacy of these later dayes may sufficiently experience thee to know, how dangerous it is to want a *Pilote* in the storm; a seasonable service (then) it must be, (and should be an acceptable work) in any measure of proportion to supply that defect. Here thou art brought into the *Ark* of the *Church*, and amidst the many contrary winds of false doctrines, thou art taught much of the profession of a true Faith; to which, as divine Reason doth contribute it's clearest of evidence, so doth sacred Scripture conferre it's firmest of proof. And in the many Scripture-proofs, fear not any thing of (what is now *Epidemicall*) [a] Scripture-sacriledge, either surreptitiously stealing away the true meaning, or profanely corrupting the proper phrase of God's word; upon the strictest examination, it shall not be found, that the Oracle doth here [b] Φιλιππίζειν, The Scriptures (I mean) speak that sense, which faction or fancy hath [c] imposed, but what the Spirit of God and of Truth hath revealed.

With those mysteries which are of the Catholick Faith, as necessary to salvation, here are interwoven many Truths which are of Theologicall Science, as usefull to spirituall edification; yet those questions which some men's curiosity hath vainly started, and other men's nicety hath as scrupulously resolved, I have purposely wav'd, as being (especially in these times, wherein men are more Criticks then Christians in Religion) the occasions of contention, which further unto [d] uncharitablenesse, rather then matters of instruction, which edifie unto holinesse. If Thou dost question, or Any will oppose this

Summary

[a] τοῦ γράμματος ἱερόσυλοι, καὶ τὸν, νοῦν τῶν γεγραμμένων κλέπτοντες, *Greg. Naz. orat. 36.*

[b] *Demosth. de Oraculo Delphico.*

[c] *Non imponendus sensus sacris literis, sed expectandus.* Hilar. de Trin.

[d] *Dum alter alteri anathema esse cœpit, propè jam nemo Christi est.* Hilar. cont. Const.

Summary of divine Truth's being wholly conſenting with the judgement of the Church of *England*; Know, that as it hath been perus'd and approv'd by ſome of the reverend Fathers, ſo will it be aſſerted and juſtified by others of the dutifull Sons of the *Engliſh* Church, to be in all parts agreeable to that Faith which hath been, and yet is with all conſtancy by Her acknowledg'd and profeſs'd; which agreement will evidently enough appear to him who ſhall diligently conſult the Book of Articles, the Books of Homilies, the Forms of publick Adminiſtrations, and Divine Service; In all which, the Church doth ſpeak more fully, though diſperſedly, what is here delivered more conciſe and methodically; ſo that, this *Summary* (eſpecially in matters of Faith) is perfectly conſenting with the Church, as teaching the ſame Truths for matter, though not for method; for ſubſtance, though not for circumſtance; the Analogy one, though the Expreſſions diverſe.

If Truth (then) might gain [c] eſteem from Perſons, and Faith receive credit from the repute of it's Profeſſours; This *Summary* preſented might have a fair gloſſe from that reverent reſpect this Nation owes, and other Nations give unto the Fathers of our Church, for learning and piety, for [f] ſufferings and conſtancy ſo eminently renown'd. And whoſo are true Sons of this Church, will acknowledge the Doctrines here delivered to be the milk ſuck'd from their Mother's breſts, pure and wholeſom, made ſuch from the well digeſted food of God's word. And however the factions of men have made a rent in the unity, and their actions too, caſt a ſtain upon the purity of our Church; yet let other Nations know, they ought to have more care to preſerve and ſecure themſelves, then they have reaſon to diſdain or [g] upbraid us; for certain it is, the envious man is ſowing the like tares in their field; and they cannot tell how ſoon our Judgment may be the portion of their Cup.

In this Treatiſe, if any phraſe ſeem improper according to the language of the learned Schools, it is a ſufficient Apology, that the Authour made it his aime, as he thought it his duty, to write according to the weaker capacities of thoſe he was to inſtruct, rather then the ſtronger apprehenſions of thoſe by whom

[c] τῷ προσώποις χειρισαντι μὴ ὀλίγα πίστει χαρακτηρίζεσθαι. Greg. Naz. orat. 20.

[f] *Martyres multi, & multi Martyres deſignati.*

[g] ὑμεῖς μὲν γὰρ, ἂν ἦτον ἀσεβεῖς κ' ἂν ὑμεῖς ἁμαρτάνομεν. Greg. Naz. orat. 13.

whom he is instructed; and therefore he hath desired and endeavoured so to expresse himselfe, that he might not amaze, but inform; not puzzle, but teach; studying brevity and clearnesse (which [h] seldome meet in one subject, especially where the matter is mysterious:) brevity, as an advantage to memory, and clearnesse as an help to the understanding, both conducing much to an instructing and establishing in the Truth.

If any demand a Reason of the Author's composing this Treatise, this answer will be satisfactory (if that demand be not too supercilious) that the publick behoofe did put him upon it: for, amongst the many excellent Works compos'd by our Churches *Heroes*, we have not one Systeme of Divinity in all parts consenting with her judgment and practice; but what hath been of this kind, hath had a taste of the vessell, some private opinions ([i] *domestica judicia*, as *Tertullian* calls them) or at best some forraign Resolves have been intermix'd with our Churches more pure and perfect determinations.

Upon observation whereof, the Author design'd his studies to do with Christian Theology as *Florus* with the *Roman* History, ([k] *In brevi tabella totam ejus imaginem amplecti*) draw it's whole pourtraiture in a small Table, comprise it's large Body in a short Volume; therein delivering the whole and entire judgment of our Church, confirmed from testimony of sacred Scripture, and illustrated by argument of divine Reason. This whole Worke, bearing the Title of *Sion's Prospect*, he hath divided into two Parts, as it's first, and second View; the First is now published, the Second reserved till it's more fit opportunity for publication; which in a correspondency of Method, Scripture, Reason, Brevity and clearnes, doth treate of those severall Heads which concern that peculiar part of *God's Providence* over the Church of his Elect, *viz.* Concerning *Election* and *Predestination*; concerning *Christ* in the *person*, and in the *office* of *Mediatour*; concerning the *Church*; concerning the *Covenant of Grace*; concerning the divers *Administrations* of this Covenant before the *Law*, under the *Law*, and under the *Gospel*, &c.

That this former part published doth prevene that later part design'd

[h] —— *Brevis esse laboro, obscurus fio.* Hor.

[i] Οἰκεῖοι λογισμοί. Chrys. in Gen. Hom. 4.

[k] *Flor. Epist. Bern. Rom. l. 1.*

design'd for publication, the Authour gives this most full and satisfactory Reason; That he would gladly hereby prompt an abler judgment and pen to undertake the taske, rather then do it himself, lest, through weakness and insufficiency (in those grand Mysteries of the Gospel) he should [1] shake the Truth in defending it, and obscure the faith in explaining it. Wherefore, if what he hath already done may occasionally stir up some eminent person, in an holy emulation of pious zeal, to undertake so usefull and honourable a Work; He shall desist from his further Enterprise, and rest very well satisfied, yea, very much joy'd with this Blessing from God, that he hath given breath to another's diviner flame. Otherwise, if he find the incouragement of acceptance, and be confirmed in some hopes of publick benefit to the Church; rather then this so much necessary, and so much desired work be not done at all, He will (by the assistance of God's Spirit) finish and publish what is now under his hand; tuneing the Instrument to the best of his skill, thereby happily provoking some more dextrous hand, and more accurate Artist to perfect the harmony.

[1] *Veritatem defendendo concutere, & fidem explicando obscurare.*

If any man shall Critically question, or enviously quarrell at the Authors present undertaking, be thou (Courteous Reader) so farr his Advocate, as to plead in his behalfe, that it is not his ambition to be expos'd publick to the world, but to be accepted of private Friends. to whom (especially) he hath devoted the present service of the Presse; and if this particular service to some few Friends, shall (by a gracious dispensation of divine Goodness) be extended as a generall benefit to the whole Church, it will be an additionall Blessing, as much beyond his own hope, as it is above another's envy; and well may the Blessing be beyond his hope for the attainment, who is himself so farr short of the Blessing by his unworthiness; and therefore doth he the more earnestly begg the benefit of thy Prayers, if not as a return of gratitude for his service, yet as a boone of charity to his soul, who is from his soul in all Christian and Ministeriall offices.

Thine, faithfully devoted,

ROBERT MOSSOM.

The SYLLABUS To the TREATISE.

CHAP. I.
Concerning the Holy Scriptures.

Sect. 1. REason *arguing from Scripture for the Scriptures.*

Sect. 2. *The Knowledge of God, and his worship by* Revelation; *This* Revelation *either with the Jews, or with the Christians.*

Sect. 3. *The* Church *of the Jews enquired into by* Reason.

Sect. 4. Reason *leads from the* Church *of the Jews, to the* Church *of the Christians; with the* Church *of Christ is found the* word *of God, as the* Revelation *of his* will.

Sect. 5. *The* word *of God is the holy* Scriptures *in the books of the old Testament and the new; What Editions are* Authentick; Translations *in the Vulgar tongue allowed.*

Sect. 6. *The* Apocrypha *why so called; Why not* canonicall; *The* Old Testament *received from the Jews.*

Sect. 7. *The* Authority *of the* Scripture *is not from the* Church.

Sect. 8. *The* Authority *of the* Church *is from* Christ *by the* Scriptures.

Sect. 9. *The* Tradition *of the* Church *leadeth to the* Scriptures; *The* excellency *of the writings affect the mind; The* Spirit *convinceth of the Truth.*

Sect. 10. *A morall perswasion from the* Church, *and the* letter; *a divine belief from the* Spirit.

Sect. 11. *Why the* Scriptures *are not discernable, by their owne light without the* Spirit.

Sect. 12. *What, and from whence the* Authority *of the*

Scriptures; *Their* ſufficiency; *Their* perfection.

Sec. 13. *How the* Rule *of our* faith. Such *to the end of the world.*

Sec. 14. *Particular* Revelations *not now to be expected.*

Sec. 15. *What received as the* Truth *by the* Church; *What left to the* Prudence *of Governours, and to what end.*

Sec. 16. *In what the* Scriptures *are plain, and in what hard to be underſtood; How to be* Interpreted. *What the* Analogy *of* Faith.

Sec. 17. *The duty of Chriſtians in the uſe of the* Scriptures; *Their fulneſs of heavenly Doctrine; How a perfect form of* Inſtitution.

CHAP. II.

Concerning God in the *Unity* of Eſſence.

Sec. 1. WHy *the nature of God is not to be comprehended by the underſtanding of Man; How the incomprehenſible* God *is apprehended by* faith.

Sec. 2. *How* God *is deſcribed in* Scripture; *The* Names *of God.*

Sect. 3. *The* deſcription *of God according to his* names.

Sec. 4. *Further deſcribed by his* Attributes; *The* firſt *and principall.*

Sec. 5. *Why* incommunicable *to the creatures.*

Sec. 6. *The Attributes* communicable *to the creatures; How communicable.*

Sec. 7. *God's* eſſentiall attributes *his one intire* Eſſence, *how diſtinguiſhed; why* diverſly *expreſs'd in different* names.

Sec. 8. *Why there can be but one God; How* One *ſingle, pure, and perfect.*

Sec. 9. *Why ſaid to have eyes and hands, to be angry and grieved, &c. He admits no bodily* likeneſs.

CHAP. III.

Concerning God in the Trinity of Perſons.

Sect. 1. WHat *the* Knowledg *of God from a* naturall *light; What from a light* Supernatural: *Who are the* three Perſons, *and what a* Perſon *is.*

Sec. 2 *A finite underſtanding not poſſibly able to comprehend this infinite Myſtery; Not to be illuſtrated by any Inſtances.*

Sec. 3. *The higheſt pitch of Reaſon's apprehenſion.*

Sec. 4. *Reaſon directing to Faith; What and how a Trinity of Perſons in the Unity of the Godhead.*

Sec. 5. *The Son of God and the Holy Ghoſt, firmly proved.*

Sec. 6. *How the Perſons are diſtinguiſhed.*

Sec. 7. *How* Trinity *and* Perſon *are found in Scripture; What a* Subſiſtence *is.*

Sec. 8. *How the Father is the firſt Perſon; How each Perſon is* αὐτόθεος.

Sec. 9. *How the Eſſence and Attributes of the* Godhead *are communicated.*

Sec. 10. *The properties of the* Perſons *incommunicable.*

CHAP. IIII.
Concerning God's Knowledg.

Sec. 1. *How God* knoweth *all things.*

Sec. 2. *God's* foreknowledg *how and what it is; Not the* cauſe *of things, and why.*

Sec. 3. *How all things depend upon God's* Will *preordaining, not his* Knowledg *fore-ſeeing; Yet Gods* foreknowledg *depends not upon the creatures future* exiſtence. *Before and after,* paſt *and to* come *relate not to God.*

Sec. 4. *But is in the creature; This aptly illuſtrated.*

Sec. 5. *God knowing things to* come, *and* paſt, *doth it in one and the ſame* act *of* Knowledg; *This* act *eternall; So no* change *in God.*

Sec. 6. *No* contingency *in reſpect of God's* fore-knowledg; *Yet in the* ſecondary *cauſes.*

Sec. 7. *All future* events *are fore-known of God; His* foreknowledg *infallible.*

Sec. 8. *How applied unto the* Elect *in Scripture.*

CHAP. V.
Concerning God's Will.

Sec. 1. *God's* Will *one, and abſolutely free; Diſtinguiſh'd into his wil* ſecret *and* revealed; *of ſigne and of good pleaſure.*

Sect. 2. *What his* ſecret *will*; *What his* revealed *will.*

Sect. 3 *The* Will *of God's* good pleaſure *hath it's reaſon, not it's cauſe.*

Sect. 4. *God's glory the* finall cauſe *of what he wil's, but not of his will: How the* impulſive cauſe *of God's will to be underſtood in Theology.*

Sec. 5. 6. *The* execution *of God's will admits ſeverall cauſes, the* volition *not any*; *What the* volition, *and what the* execution *is.*

Sect. 7. *God* wils *not ſin, and why.*

Sect. 8. *The* purpoſe *of God's will doth not aboliſh, but eſtabliſh the* liberty *of man's will*; *What the* Neceſſity *of Being, from the* immutability *of God's will.*

Sect. 9. *How God's* ſecret *will becomes* revealed *by his word, and by his works*; *How God's* word *is called his* will.

Sect. 10. *How they agree in a ſweet* harmony; *So to be interpreted, as that the* harmony *be preſerved.*

Sect. 11. *How God's* revealed *will agrees with that of his* good pleaſure, *when he wils all men to be holy.*

Sect. 12. *Where alſo he commands* Abraham *to ſacrifice his Son* Iſaac.

Sec. 13. *How the* promiſes *and* threatnings *in God's revealed will, which are* conditionall, *do agree with God's ſecret will, which is* abſolute.

Sect. 14. *What the true meaning of the* conditions *declared.*

CHAP. VI.

Concerning God's Decrees, Power, and Manner of working.

God the primary Cauſe, *and ſupreme* Agent *in his Underſtanding, Will, and Power*; *What his* Decree, *what his* work.

Sect. 2. *What his* abſolute *power*; *How* limited *by his will.*

Sect. 3. *Why, and how ſaid to be* omnipotent.

Sect. 4. *There is no overcoming God's power, no* reſiſting *his will; What he* acts *in time, he hath* decreed *from eternity.*

Sect. 5. *How the creatures are* in God, *before they are* in themſelves; *What the* Counſell *of God in his* decrees.

Sect. 6.

Sect. 6. *How the whole* Trinity *is one entire* cause; *What their diverse manner of* working.

Sect. 7. *How some* one action *is appropriate to some* one person.

Sect. 8. *The firm relation between God's* decrees *and his* works; *God hath not* decreed *sin, though he hath decreed to* permit *sin*; *What the* effectuall *decree accompanying the* permissive.

Sect. 9. *The* purpose *of God's decree imposeth no forcible* necessity; *but bringeth an infallible* certainty *to all Agents and Events.*

CHAP. VII.
Concerning the Works of Creation.

Sect. 1. *God the* Creator *of all things as an absolute and free* Agent.

Sect. 2. Creation, *the Work of the whole* Trinity, *as* one *entire* cause; *Why of God, as a* free *and all-sufficient* cause.

Sect. 3. *Observ'd in the Work of* Creation; 1 *The command of God's* Power; 2 *The approbation of his* Goodness; 3 *The Ordination of his* Wisdome; 4. *The declaration of his* Authority.

Sect. 4. *The* immediate *Creation what; and of whom*; *The* mediate *Creation what, and of whom.*

Sect. 5. *Man's partaking of* both.

Sect. 6. *How and why call'd the* lesser world.

Sect. 7. *What the* first *Heaven*; *What the* second *Heaven*; *What the* third *Heaven.*

Sect. 8. *What the* influences; *And what the* predictions *of the heavenly bodies.*

Sect. 9. *The creation of* man, *and the forming of* woman; *How God* rested *the* 7th. *day.*

Sect. 10. *God's wisdome in the* Order *of his Creation.*

Sect. 11. *Every thing created* perfect *in it's kind.*

Sect. 12. *In his* works *God manifests his glory*; 1 *The glory of his* Power; 2. *Of his* Goodness 3. *Of his* Wisdom; 4. *Of his* Eternity.

Sect. 13. *The light of nature directs to the worship of God as the Creator. The* 7th. *day the* Sabbath; *How long to* continue.

Sect. 14. *How the Creation is an* object *of our faith.*

CHAP.

CHAP. VIII.
Concerning the Providence of God.

Sec. 1. *All things ſubordinate to God's* will; *In order either to his* Mercy, *or his* Juſtice; *The wiſdom and power of his* Providence Infallible *in it's adminiſtrations.*

Sec. 2. *The* Infallibility *of God's Providence doth not take away the* uſe *of means*; *but confirms it.*

Sec. 3. *To* deny *God's* Providence *is atheiſme*; *To* deſpiſe *the uſe of* means *is profaneneſſe*; *To eſtabliſh* both, *is truth and righteouſneſſe*; *To what end is the* uſe *of means.*

Sec. 4. *The* courſe *of nature declares the* Providence *of God*; *This aptly* illuſtrated.

Sec. 5. *God's Providence is no* naked *view, but an* actuall *adminiſtration*; *What God's* Providence *is in it's* generall *concourſe*; *How abſolutely neceſſary for the creatures* preſervation.

Sec. 6. *This aptly* illuſtrated.

Sec. 7. *The* extent *of God's* Providence; *Why it makes* uſe *of means.*

Sec. 8. *The ſeeming* diſorder *in the world, doth adance the* glory *of God's Providence, and aſſure the generall* Judgment *of the laſt day.*

Sec. 9. *God's Providence doth* order *ſinfull actions without any the leaſt ſhare in the* ſin. *This* illuſtrated.

Sec. 10. *That God's Providence extends to what is* ſinfull, *is not by a meer* permiſſion, *but by a powerfull and wiſe* ordination. *Wicked* inſtruments *are proper* Agents, *and how.*

Sec. 11. *How the* Executioners *of God's Juſtice*; *and in that* Execution, *how guilty of ſin*; *The* wonder *of God's Providence in reſpect of wicked* minds.

Sec. 12. *God's Providence impoſeth no compelling* force, *but eſtabliſheth the nature of all cauſes,* contingent, free, *and* neceſſary; *No compelling* force *of Providence in* neceſſary *cauſes.*

Sec. 13. *Contingency in ſecondary cauſes illuſtrated*;

Sec. 14. *How God's Providence is* equall, *and how* unequall. *The Providence of God,* generall, ſpeciall, *and* peculiar.

The

The law *of nature, and how executed in God's* generall *Providence.*

Sec. 15. *What a* miracle *is; and how one* greater *then another.*

Sec. 16. *Wherein* miraculous *effects exceed the* strength *of nature.*

Sec. 17. *God's* speciall *Providence over Angels and men; How over* Angels; *How over* men.

Sec. 18. *God's* peculiar *Providence over the* Church *of his* Elect; *The* dispensation *hereof committed to* Christ, *and how perform'd.*

Sec. 19. *God's Providence* particularly *applyed, and how.*

Sec. 20. *This aptly illustrated.*

Sec. 21. *Why God's Providence doth not admit* Annihilation *of the creatures.*

CHAP. IX.

Concerning the Angels, Elect and Apostate.

Sec. 1. *What the nature of the* Angels *is.*

Sec. 2. *How and when created.*

Sec. 3. *Why and how* immortall.

Sec. 4. *The* triall *of* Angels; *The* obedience *and* confirmation *of the good Angels.*

Sec. 5. *In what the* confirmation *of the* good *Angels.*

Sec. 6. *How and why from* grace, *and not from* nature.

Sec. 7. *This grace in the* understanding.

Sec. 8. *And in the* will *made perfect by* Christ.

Sec. 9. *The* fall *and* punishment *of the evill Angels.*

Sec. 10. *The* service *of the good Angels in behalfe of Christ's* Church: *the* use *and* malice *of the evill Angels in respect of the* wicked.

Sec. 11. *God's* glory *manifested in both; No* fear *to the good; no* hope *to the evill Angels.*

Sec. 12. *What the* orders *and* names *of the good: how given and constituted.*

Sec. 13. *How they* assum'd bodies *in their ministrations with men; What the* actions *they perform'd in those* bodies.

Sec. 14. *What their* knowledge, *how increas'd and perfected.*

Sec. 15.

Sect. 15. *Yet know not all things, not the* secrets *of the* heart; *This God's* prerogative; *How they know the* mysteries *of Grace.*

Sect. 16. *How they* admonish, *and perswade, yet cannot savingly* enlighten *or* convert. *This also God's* prerogative.

Sect. 17. *How the Angels enjoy God's* presence *in their* ministrations *to the Church. Aptly illustrated.*

Sect. 18. *What* honour *we give the good Angels as their* due; *What we may* not give, *as not being* due. *Not make them our* mediatours, *not* invocate *them: and why.*

Sect. 19. *Their manner of* working, *and of* utterance *not known; what we believe of* both: *What meant by the* tongues *of Angels.*

Sect. 20. *What* Reason *dictates concerning the* speech *of Angels.*

Sect. 21. *How* different, *and how* agreeing *with that of Men.*

Sect. 22. *How the* same *with that of the* souls separate.

Sect. 23. *What the* sin *of the* Apostate *Angels. Satan's* malice *against Christ, and how especially* prosecuted.

Sect. 24. *What the* knowledge *of the Apostate Angels. How* encreas'd; *how not* foretell *events; how* foretell *them. The end of all diabolicall* predictions; *Why not to be* allowed *of.*

Sect. 25. *What the power of the evill Angels; how* exercised.

Sect. 26. *What their* names, *and how proper and common. God's* glory *manifested in all.*

Sect. 27. *The wonderfull* working *of Satan; Why not* true *miracles; all miracles are from God; such the* miracles *of Christ.*

Sect. 28. *Why not such the* workings *of Satan.*

Sect. 29. *The* punishment *of the evill Angels,* 1. *of* losse. 2. *of* sense. *How tormented with the infernall* fire. *How the* doctrine *concerning Divels helps to confirm the faith of* God.

CHAP.

CHAP. X.

Concerning the estate of Man before his Fall.

Sec. 1. BY *the common* works *of* creation *is manifested the* will *and* power *of the God-head; not the mystery of the* Trinity ; That *clearly manifested,* this *darkly presented in man's* creation *Created in God's* image:

Sec. 2. *Wherein the* image *of God in man did consist:* 1 *In respect of his* soul.

Sec. 3. 2. *In respect of his* Body.

Sec. 4. 3. *In respect of his* person ; *This peculiar to* man *above the* woman ; Woman *otherwise equall to the* man.

Sec. 5. 4. *In respect of his* estate; *In* all *man a complete* image *of God.*

Sec. 6. *What the* resemblance *of the* Trinity *in* man.

Sec. 7. *What most properly meant by those words of God in the creation of man,* After our likeness.

Sec. 8. *The soul's immortality not lost by the fall ; What the* change *in man by his fall.*

Sec. 9. *Why the soul is* immortall.

Sec. 10. *When the soul is* created *and* infused *into the body ; What it's principall* seat, *and how it informes the body ; How the soul is the* off-spring *of God.*

Sec. 11. *How* possest *of all* vertues *in its integrity.*

Sec. 12. *The soules of men not* propagated : *and why.*

Sec. 13. *Especially proved from their immortality.*

Sec. 14. *What the immortality of* humane nature; *and from* whence ; *and how* lost.

Sec. 15. *How some* bodies *said to be* incorruptible ; *and how the* bodies *of our first* Parents.

Sec. 16. *What and how great* things *God did that Man* should not sin ; *and what he would have done that Man* should not dy.

Sec. 17. *What* originall righteousness *was, and how to have been* transmitted *to Adam's posterity.*

Sec. 18. *Why said to be a connaturall endowment.*

Sec. 19. *The* will *the* chief seat *of originall righteousness; What its essentiall* liberty *is; What the* liberty *of* contrariety *is ; and why not essential to the will.*

Sec. 20. *What that of contradiction is, and why not* essential *to the will; In what it is* necessary *that the wil have a* liberty *of contradiction ;*

Sec. 21. *What is the liberty of will in* God, *in* Chriſt, *in the* Angels, *and in the* Bleſſed; *What in the* Divels, *and in the* wicked; *What in* man *in the ſtate of* innocence, *and of* grace.

CHAP. XI.

Concerning the Covenant of Works, and the Fall of man.

Sec. 1 ADam *had a* knowledg *of God's will* perfect *in it's kind*; *What the* Law *to Adam*; *How the ſame with the* Decalogue.

Sec. 2. *What the covenant of Works*; *What the ſeal of the* Covenant.

Sec. 3. *The* triall *of man's obedience.*

Sec. 4. *Man left to the* uſe *of his* free-will, Tempted *by Satan,* Tranſgreſſeth *in eating the forbidden fruit.*

Sec. 5. *Satan's* bait *to catch man*; *The* ſubtilty *of Satan's temptation*; *His* order *and progreſſe in it*; *The Tree of* knowledg *of* good *and* evill, *why ſo called.*

Sec. 6. *Wherein the* hainouſneſs *of Adam's* tranſgreſſion *doth conſiſt*; *how* a violation *of the whole Law.*

Sec. 7. *What was man's* firſt ſin, *is doubtfull, and ſo difficult to determine. What the firſt* internall principle *of evill in man*; *Adam's* ſin *was from himſelfe* freely, *without force.*

Sec. 8. *Adam's* ſin *incurs God's* curſe *of death upon himſelf and his* poſterity; *Why upon his* poſterity.

Sec. 9. *Adam propagates the* curſe *and the* ſin *too*; *and* this *in propagating his* nature.

Sect. 10. *God's* goodneſs *juſtified in giving Man a* free-will, *though he knew the Divell would thereby enter and deſtroy man*; *how it was* neceſſary *that man ſhould have a will, and that will a* liberty *to good and evill.*

Sect. 11. *To have made a rationall creature without a will or a wil without it's liberty, doth imply a contradiction.*

Sec. 12. *The* mutability *of eſtate in Angels and man did depend upon the* liberty *of the will*; *To be* immutable *by* nature *is peculiar unto God.*

Sec. 13. *Man's* fall *not to be* laid *to God's charge.*

Sec. 14. *Illuſtrated by a fit ſimilitude*; *where man cannot* ſatisfie *his* reaſon, *it is reaſonable that he* exerciſe *his* faith.

Sec. 15. *God's will was* permitting *and diſpoſing in mans fall*; *So that as God did* not will *man's fall, ſo nor was man's fall* without *God's will*; *How* ordered *to his glory and man's good.*

Sec. 16. *Why God did neither* poſitively will, *nor* properly nill *man's fall.*

Sec. 17. *Why God ordered man to be* tempted, *left him, and* permitted *him to be* overcome; *Adam* loſt *the aſſiſtance of God, by* not ſeeking *it in prayer*; *What* ſtrength *Adam had by creation*; *and What he* might *have had by prayer.*

Sec. 18. *Why* God *cannot be ſaid to be the* cauſe *of man's fall*; *Why he* permits *ſin.*

CHAP. XII.
Concerning the Author, Cauſe, Nature, and Adjuncts of Sin.

Sec. 1. *WHy God cannot be the* Author *and* cauſe *of ſin*; *It's firſt* Originall *in the Divell: how by him in Adam.*

Sec. 2. *How the* fountain *and* cauſe *of ſin is in our ſelves* fallen *in Adam*; *How* actual *ſin is brought forth.*

Sec. 3. *What thoſe* Scriptures *intimate in their truth, which* wicked *men* wreſt, *to make God the* Author *of* ſin, *in their blaſphemy.*

Sec. 4. *God* reſtrains *from ſin, doth not* prompt *to ſin*; *The wicked ruſh into ſin, when not reſtrain'd*; *How the ſame actions are* holy *in reſpect of God, yet* ſinfull *in reſpect of the wicked.*

Sec. 5. *It is no* excuſe *to the wicked, that they* fulfill *God's ſecret will, when they* diſobey *his will revealed*: *and why.*

Sec. 6. *God wils the* permiſſion, *not the* commiſſion *of ſin*: *and why.*

Sec. 7. *How God is ſaid to* harden *in ſin*;

Sec. 8. *What ſin is in it's* privative *being*; *What in it's* proper *nature.*

Sec. 9. *In the ſeverall* adjuncts *of ſin, that.* 1. *It is* guilt; *From whence proceeds* horror *attended with deſpair.*

Sec. 10. 2. *It's pollution*; *whereby God abhors man, and man himſelf, with a* confuſion *of face.*

Sec. 11. 3. *It's* puniſhment. *God's* vindicative *Juſtice diverſly expreſt.*

Sec. 12. *Why the* guilt *and* puniſhment *of ſin is infinite*; *How all puniſhment is* equall *and how* unequall.

Sec. 13. *The* duration *of puniſhment is correſpondent to the* duration *of ſin*; *and how.*

Sec. 14. *How God's juſtice doth* puniſh, *and his mercy* par-

pardon *ſin*; *Penall* ſatisfaction *is inconſiſtent with ſin's* remiſſion. *God doth not* puniſh *man for the ſin he* forgives *him.*

Sec. 15. *What is* formall puniſhment; *and why the* afflictions *of the Godly are not ſuch puniſhments.*

Sec. 16. *To ſay, God puniſheth* ſin *with* ſin, *is very improper: and why.*

Sect. 17. *How that which is* ſinfull *may be the puniſhment of ſin, yet* not ſin *the puniſhment.*

Sect. 18. *How ſin and puniſhment are* formally *inconſiſtent. God's wiſdom and powr in* ordering *ſin & puniſhment.*

Sect. 19. *Puniſhment the* concomitant *or* conſequent *of ſin, but not the ſame with it.*

CHAP. XIII.
Concerning Originall Sin.

Sect. 1. WHat originall *ſin is; how imputed and inherent; The unhappy* conſequent *and* effects *of both.*

Sect. 2. *Originall ſin doth* formally *conſiſt in the* privation *of originall righteouſneſſe.*

Sect. 3. *How we become* deprived *of originall righteouſneſs: Why this* deprivation *is a ſin;*

Sect. 4. *Why the puniſhment of God's* with-holding *righteouſneſs is no* excuſe *for man's ſinfull* waſte *and* want *of it.*

Sect. 5. *How we become by* nature *children of diſobedience, and children of wrath; How proved that we are* ſuch.

Sect. 6. *How original Sin is a* repugnancy *to the whole Law.*

Sect. 7. *The* contagion *of original ſin extends to the perſons of* all mankind, *and the parts of the* whole man; *and how.*

Sect. 8. *What originall* corruption *is called in* Scripture.

Sect. 9. *The analogy between* Chriſt *and* Adam *in reſpect of the* righteouſneſs *and* diſobedience *imputed; What meant by that ſaying,* The ſon ſhall not bear the iniquity of the father.

Sect. 10. *How originall ſin is* propagated; *How it remains even in the regenerate; How they* propagated *it to their children.* Illuſtrated *by apt ſimilitudes.*

Sect. 11. *How the children of Believers are ſaid to be* holy; Illuſtrated *by a fit alluſion.*

Sect. 12. *What is the* ſubject *of originall Sin; When the* humane nature *is perfect, and when the* ſubject *of original Sin.*

Sect. 13.

Sect. 13. *How the* humane nature *in man becomes* infected *with originall Sin.*

Sec. 14. *That originall ſin is propagated by* carnall generation, *appears by its antitheſis of* ſpirituall regeneration; *How propagated by vertue of* divine ordination.

Sect. 15. *The* ſumm *of what concerns original ſin.*

Sect. 16. *VVhat* concupiſcence *is, as ſpoken of in ſacred Scripture; why ſeated in the* ſuperior, *as well as in the* inferior *faculties.*

Sect. 17. *From whence* concupiſcence *in its* inordinacy *is; why the* ſenſitive appetite *cannot be this concupiſcence.*

Sect. 18. *VVhat the* ſenſitive appetite *in man is; and in pure nature how* ſubordinate *unto* reaſon; *thereby* ſpecifically *diſtinguiſh'd from that in the beaſts.*

Sec. 19. *Concupiſcence in its* inordinacy *is the iſſue of man's fall, and why: wherefore called* Sin.

CHAP. XIIII.
Concerning Actuall Sin.

Sect. 1. THe privation *of originall righteouſneſs is inſeparably accompanied with the* corruption *of originall uncleanneſs; VVhat* originall *corruption is to* actuall *ſins.*

Sect. 2. *VVhat* actuall *ſin is; what the immediate* internall cauſes *of it: and how.*

Sec. 3. *No inducement whatſoever can* cauſe *ſin, without a* conſpiracy *in the inward man; No* actuall *ſin committed without the* will *conſenting. The VVill not* neceſſitated *in its volition, by any power but that of God's.*

Sec. 4. *How* one *ſin is the* cauſe *of another.*

Sec. 5. *VVhat the* leaſt *actuall ſin is; Sin is* manifold *in it's kinds; All ſin is either of* omiſſion, *or of* commiſſion; *and that either in* thought, *in* word, *or in* work.

Sect. 6. *VVhat is the* formative power *in originall ſin in reſpect of actuall. Sins of* omiſſion *always accompanied with ſins of* commiſſion.

Sect. 7. *This illuſtrated by inſtance; He that wils the* occaſion *of ſin, by conſequence wils the ſin; How ſin is willed* antecedently *in its cauſe, though not* directly *in it's ſelf.*

Sect. 8. *Sins of commiſſion and of omiſſion, having the ſame* motive *and* end, *are not* ſpecifically *diſtinct; Proved by inſtances.*

Sec. 9

Sec. 9. *What the diviſion of ſin into that of* thought, word, *and* work.

Sec. 10. *The firſt* inordinate motions *of luſt contain'd under the* evill thoughts *of the heart, though not* conſented *to by the will, yet are ſin: and why. What makes any* act *to be ſin. How the* motions *of concupiſcence are* voluntary, *through the wils defect, before they riſe, though not conſented to when raiſed; how concupiſcence it ſelfe is* voluntary.

Sec. 11. *The motions of concupiſcence* prov'd *to be* ſinfull *by an infallible argument, drawn from the* indifferent *nature of the wil's* conſent.

Sec. 12. *What the* ſpeciall *diſtinction of ſin into* ſpirituall *and* carnall *is; how all ſin is* carnall, *and how* ſpirituall; *What the true* difference *betwixt both.*

Sec. 13. *What the* ſpecificall *diſtinction of ſin, into that againſt* God, *againſt our* Neighbours, *and againſt our* ſelves. *How all ſin is againſt* God; *how ſaid to be againſt our* Neighbours, *and our* ſelves. *The* three-fold order *which God hath eſtabliſhed amongſt men. The* three-fold inordinacy *in breach of this order, making* three kinds *of ſin.*

Sec. 14. *What the diſtinction of ſin into that of* infirmity, *of* ignorance, *and of* malice. *From whence this* diſtinction *is taken. What is the inordinacy of the* ſenſitive appetite; *What the inordinacy of the* underſtanding; *What the inordinacy of the* will. *When a ſin of* infirmity *is; when a ſin of* ignorance; *when a ſin of* malice.

Sec. 15. *How the ſenſitive appetite doth* beget *an* inordinacy *in the will. Which are the ſins of* infirmity.

Sec 16. *Why ſins of ſuddain and inordinate* paſſion *are ſaid to be ſins of infirmity.*

Sec. 17. *What paſſions do* excuſe wholly *from ſin, and what do* not. *How* reaſon *ought to moderate paſſion.*

Sec. 18. *What is the office of the underſtanding. When* guilty *of that* ignorance *which is ſin, and when* guilty *of thoſe ſins which are of* ignorance.

Sec. 19. *What* ignorance *doth not, and what* ignorance *doth make the ſin. What things a man is* capable *of knowing, but* not bound *to know; what things a man is neither* bound *to know, nor* capable *of knowing; In all theſe,* ignorance (*rather a neſcience*) *is* not ſinfull.

Sec. 20.

Sec. 20. *VVhat ignorance doth* excuſe *from ſin*; ſomewhat *excuſe, not* wholly *acquit*; *illuſtrated by inſtance.*

Sec. 21. *When ſin* cannot *be excuſed by any ignorance: What an* affected *ignorance is, and how* it *aggravates the ſin.*

Sec. 22. *What ignorance is* indirectly *voluntary*; *how it* ſelfe *ſin*; *yet the* ſins *iſſuing from it* leſſened *in their guilt: and why.*

Sec. 23. *How the* ſin *of* malice *is rightly diſcern'd*; *How men are ſaid to ſin* wilfullly, *and againſt* conſcience.

Sec. 24. *That the will doth not* neceſſarily *follow the* right *judgement of the underſtanding, clearly prov'd*; *Eſpecially from the work of* regeneration; *in which the will is* renewed, *as well as the underſtanding* enlightned.

Sec. 25. *How we may* diſtinguiſh *ſins of infirmity from ſins of malice.*

Sec. 26. *What the* diſtinction *of* ſin, *into that of* mortall *and* veniall *is*; *no ſin* veniall *in it's* nature; *and why. All ſin is* directly *againſt, not any meerly beſides the law*; *Which incurring the* guilt *of eternall death, cannot be* expiated *by temporall puniſhment.*

Sec. 27. *In what* all *ſins are* mortall; *yet not all* equall; *How ſome* ſins *mortall, and* ſome *veniall*; *from whence we are to take the* juſt weight *of ſins* guilt; *What the* guilt *of the leaſt ſin without Chriſt.*

Sec. 28. *Though all ſin be* mortall, *yet moſt eſpecially the* ſin *againſt the Holy Ghoſt*; *What the* ſin *againſt the* Holy Ghoſt *is not.*

Sec. 29. *What it is*; *As in the* Phariſees; *As in* Julian; *Why* not *now to be* diſcovered *by us.*

Sec. 30. *Why call'd the ſin againſt the* Holy Ghoſt; *Why this ſin ſhall* not *be* forgiven.

Sec. 31. *Sins againſt* Conſcience *lead the way to this ſin againſt the* Holy Ghoſt; *How an erroneous conſcience* entangles *in ſin, but* binds not *to what is ſinfull.*

Sect. 32. *An erroneous conſcience may* ſomewhat *excuſe, but cannot* wholly *acquit; and why What is the* entanglement *of an erroneous conſcience.*

CHAP.

CHAP. XV.
Concerning the State of Man fallen.

Sec. 1. THe originall *of all man's* miſery *is in originall ſin: and how.*

Sec. 2. *Adam's* diſobedience *imputed, makes lyable to the* puniſhment *inflicted; which puniſhment is* death.

Sec. 3. *In what this death doth* formally *conſiſt; In what it doth* materially *conſiſt.*

Sec. 4. *This death is* ſpirituall, corporall, *and* eternall. *What the* ſpirituall *death is.*

Sec. 5. *What are the* relicks *of man's primitive eſtate in the eſtate of man fallen: In reſpect of his* underſtanding; *In reſpect of his* will; *In reſpect of his* conſcience, *and in reſpect of his* affections.

Sec. 6. *The ſoul in man's fall, is* whole *in it's naturall* eſſence; *but* ſpoyl'd *of it's ſpirituall* habits. *Thereby diſabled for any ſpirituall good.*

Sec. 7. *What* freedom *the will hath* loſt by *the fall, and what it* retains after *the fall. What* liberty *of will* remains *in the vileſt* reprobate, *or* Divell.

Sec. 8. *How God doth* turn *and* encline *the wils of men, without any* forcible *compelling. Why the* exhortations, *&c. of God's word are* not in vain *in reſpect of the wicked.*

Sec. 9. *By* multiplying *his ſin, man* aggravates *his puniſhment; and how in ſpirituals.*

Sec. 10. *What the* corporall *death; and how* begun.

Sect. 11. *How and when* finiſh'd.

Sec. 12. *What the* eternall *death; In it's puniſhment of* loſſe, *and of* ſenſe.

Sec. 13. *What the puniſhment of* loſſe *is.*

Sec. 14. *What the puniſhment of* ſenſe *is.*

Sec. 15. *How the puniſhment of the damned is infinite, as well as* eternall.

Sec. 16. *That* wrath *which comes by originall ſin, is* aggravated *by man's actuall tranſgreſſion; the full* meaſure, *is at the day of judgment; and how.*

Sec. 17. *The* eſtate *of man fallen* ſummarily *deſcribed. No* ſalvation *by the law, or firſt covenant of works; So that, Without Redemption by a Mediatour,* Adam *and his* poſterity *muſt inevitably periſh in their ſin.*

SION'S

The Printer to the Reader.

WHat Errata's ſhall by diligent peruſall bee diſcovered in the troubleſome Work of the Quotations, amend and pardon.

SION'S PROSPECT

In it's

FIRST VIEW.

CHAP. I.

Concerning the Holy SCRIPTURES.

SEeing *Grace* doth not destroy, but exalt *Nature*; therefore, as the *Naturall inclination* of the *Will* becomes subservient unto *Charity*, so doth the *Naturall Reason* of the *Understanding* become subservient unto *Faith*. Hence it is, that the holy *Scriptures* doe not only establish our *Faith*, but also instruct our [a] *Reason*; even furnishing us with arguments rationally to prove their *Truth* to be sacred, their *Authoritie* divine. The manner and method of *arguing* is this; Among all the *Principles* of *Naturall Divinity*, there is none more firm, more evident, more universall then this, That [b] *God is to be worshipped.*

Reason *arguguing from Scripture for the Scriptures.*

§. 2. The true *Knowledge* of which *God*, and right *form* of whose *Worship* cannot be had, but by some [a] *Revelation*, (whereby he doth manifest *himselfe* and declare his *will*) as the [b] *Glasse* of his *Divinity*,

The knowledge of God and his worship by Revelation.

a 1 Pet. 3. 15. Isa. 1. 18. Eze. 18. 25, 29

b 1 Ki. 18. 21. Act. 17. 23. Rom. 1. 23, 25.

a John 1. 18. Deut. 29. 29.

b 2 Cor. 3. 18 2 Cor. 4. 6.

This Revelation *either with the Jews or with the Christians.*

nity, and the [c] *Rule* of his *Worship*. Now such a *Revelation* (upon *Reason's* strictest enquiry) is nowhere to be found, but either in the *Jewish*, or the *Christian Church*. The former tells us, they have committed to them the [d] *Oracles* of *God*; the latter the [e] *Gospel* of *Christ*, and this *Gospel* as a [f] cleerer light, in the full complement of those *Oracles*.

The Church *of the Jews enquired into by* Reason.

§. 3. And here whilest wee view the *Jewish Sanctuary*, *Sacrifices*, and *Prophecies* by the light of *Reason*, we see them plainly [a] look and lead unto *Christ*. For their *Sanctuary* and *Sacrifices* being [b] Earthly and Carnal, must needs (in the pure worship of that God, who is a [c] spirit and the Father of spirits) be the [d] *Types* and *shadowes* of things Heavenly and spiritual; so that as their *Prophecies* having their appointed time, either they are fullfilled, or they have expired; so their *Sanctuary* and *Sacrifices* being *Types* and *shadowes*, either they were vaine, or they have vanished, and this in *Christ* the [e] *Substance* of those *shadows*, and the [f] *Subject* of these *Prophecies*.

Reason *leads from the* Church *of the Jews to the* Church *of the Christians.*

§. 4. For let the *Jews* search the severall *places* and *Ages* of the *World*, they cannot find a fulfilling of [a] *Speciall Prophecies*; nor can they give us an *Antitype* and *Substance* for their *Sanctuary* and *Sacrifices*, but in the *Person* and in the *Gospel* of Jesus Christ, as the promised *Messiah*. So that for the true and more full *Knowledg* of *God*, with the right and more pure *forme* of his *Worship*, we are directed by the *Dictate* of *Reason* to the *Church* of *Christ*; which as the *Pillar* of *Truth* doth hold forth to us the *Holy Scriptures*, as the [c] *word* of *God*, delivered by the [d] Inspiration of the *Holy Spirit*.

With the Church *of Christ is found the* word *of God as the* Revelation *of his* will.

The word *of God, the Holy* Scriptures *in the book of the old Testament and the new.*

§. 5. These *Holy Scriptures* are the writings of the [a] *Prophets* and *Apostles* in the books of the Old [b] *Testament* and the New. The *Original* and *Authentick* edition of the former, according to the writings of *Moses* and the *Prophets*, is the *Hebrew*; and

c Mat. 7. 21. Isai. 1. 10, 12 Col. 2. 23. Mat. 5 9.
d Rom. 3. 2. & chap. 9 4.
e Mar. 16, 15. 1 Cor. 1. 17.
f 2 Cor. 3. 9. Mat. 5. 17. Rom. 10. 4. 2 Cor. 3. 14. Heb. 9. 10. & chap. 10. 1.
a 1 Joh. 5. 39. 46 Lu. 10. 23. 24. 1 Cor. 15. 3. 4.
b Heb. 9. 1. 10.
c Joh. 4. 24. Heb. 12. 9. Isa. 1. 01., &c
Heb. 1 .5. 6. 7
d Heb. 8 4. 5. ch. 9. 9, 23, 24.
e Col. 2. 17. Joh. 1. 17.
f Joh. 1. 45. Luk. 24. 27. Mat. 1. 22. 23. ch. 26. 56. ch. 27. 35. Luk. 22. 37. Joh. 19. 36. 37.
a Gen. 49. 10. Hag. 2. 7. 9. Gen. 3. 15. Deut. 18. 15. Isa. 2. 2. & 7. 14. & 9. 6. 7. Dan. 2. 44. 45.
b 1 Tim. 3. 15.
c Rom. 3. 2. Luk. 1. 70. 2 Cor. 2. 17. ch. 4. 2. 1 Thes. 2. 13.
d 2 Tim. 3 16 2 Pet. 1. 21. 1 Cor. 2. 13.
a Eph. 2. 20. 2 Pet. 3. 2.
b 2 Cor. 3. 14.

and of the latter according to the writings of the *Apoſtles* and *Evangeliſts*, is the *Greek*. That the Mother language of the *Jews*; this the moſt common language of the *Gentiles*, who in a contradiſtinct notion to the *Jews* are therefore called [c] *Greeks*; and as the firſt editions of the *Holy Scriptures* were, ſo the after-tranſlations ought to be in the *Vulgar tongue*, that they may be [d] read of *all*.

What Editions are Authentick.

Tranſlations in the Vulgar tongue allowed.

c 1 Cor. 23. 24. Rom. 2. 9. 10. Gal. 3. 28.

d Joh 5. 39. Col. 3. 16. Act. 8. 28. 1 Theſ. 5. 27. Rev. 1. 3.

§. 6. The *Apocrypha* (ſignifying ſecret or hid, either, in reſpect of their *Authors*, being not certainly knowne, or their *Authority* not being publickly received) ſeeing we find them not in the *Hebrew*, we acknowledge not as *Canonical*, to prove doctrines of *faith*, though profitable for inſtruction in *morall* duties. We receive thoſe books onely to be of the *Old Teſtament*, which were kept [a] *Sacred* by the *Jews*, by an eſpecial Providence and [b] Divine appointment made faithfull *Regiſters* and *Bibliothiſts* to the Chriſtian *Church*.

The Apocrypha why ſo called.

Why not Canonical.

The Old Teſtament *received from the Jews.*

a Luk. 24. 44.

b Rom. 3. 2. chap. 9. 4.

§. 7. And ſeeing the *Church* hath its [a] foundation fixt upon the *Scriptures*, the *Scriptures* cannot have their *Authority* derived from the *Church*; ſo that as not [b] *Chriſts Miniſtry*, ſo nor doth *Chriſts word* receive its Weight or worth, its Excellency or Authority, from the *Teſtimony* of *Man*. That the Lord Jeſus Chriſt was [c] *deliverd for our offences, and raiſed againe for our juſtification*, we believe; what? becauſe the *Church* doth ſo teach us? No, but becauſe the [d] *Scriptures* do ſo teach the *Church*.

The Authority *of the* Scriptures *is not from the* Church.

a Eph. 2. 20.

b Joh. 5. 33. 34.

c Rom. 4. 25.

d Rom. 10. 17

§. 8. The *Holy Scriptures* being thoſe [a] *Credentiall letters*, which *Chriſt* the King of glory hath given to his *Church*, muſt neceſſarily have their *Authority* from their *Author*, which is *Chriſt*; and what Authority the Church hath from Chriſt, is convey'd and confirmed by the [b] *Scriptures*; ſo that the *Authority* of the *Scriptures*, is far above the *Authority* of the *Church*. And though the

The Authority *of the* Church *is from* Chriſt *by the* Scriptures.

a 2 Cor. 5. 18. 19, 20.

b 1 Tim. 3. 15

Tradition of the *Church* doth declare the Authority of the *Scriptures*, yet doth it not give Authority to them; as the [c] Testimony of *John Baptist* doth declare *Christ* to be the *Messiah*, yet doth not make him to be the *Messiah* by so declaring him.

[c] John 1. 7. 29. 34.

The Tradition *of the* Church *leadeth to the* Scriptures.

§. 9. Yea, in our believing the *Scriptures* to be the *word* of *God*; though true it is, the *Church* leadeth us unto the *Scriptures*, as the [a] *woman* did the *Samaritans* unto Christ, by a *Traditional* report of their *Divine* excellency; yet having read them diligently, and faithfully [b] observed the deep *Mysteries*, the sure *Prophesies*, the glorious *Miracles*, the purity of the *Precepts*, the harmony of the *Parts*, the efficacy of the *Doctrines*, the sincerity of the *Writers*, the plainesse of the *Style*, with the Majesty of the *Word*; having observed these, it is through the convincing power of the [c] *Spirit* of *Truth*, that we say to the *Church*, as the [d] *Samaritans* did to the *woman*; *Now we believe no more because of thy saying* (of thy *Tradition*) for *we* our selves have *read* and *know*, that these *Scriptures* are indeed the *word* of *God*, and in them we have eternal *life*.

[a] John 4. 39.

[b] Joh. 7. 17, 18

The excellency *of the writings affect the mind.*

[c] John 14. 17.

The Spirit *convinceth of the Truth.*

[d] John 4. 42. & 5. 39.

§. 10. That the *Scriptures* then are the *Word* of *God*, we believe in a [a] *moral perswasion* from the outward *Tradition* of the *Church*, and the incomparable *excellency* of the *matter*; but in a *Divine Faith* from the [b] inward *Testimony* of the *Spirit*.

A morall perswasion from the Church, *and the* letter *a divine belief from the* Spirit.

[a] 1 John 5. 9. John 16. 13. 1 Cor. 2. 10. 12. 1 Joh. 2. 20. 27

§. 11. Indeed, though the *Scriptures* are a *light* [a], yea the [b] clear light of the *Sun* of *Righteousnesse*; yet it is only to those who have their *eyes* opened. The brightest *day* appears not in it's glorious *beauty* to the blind, nor the plainest *Scripture* in its Divine *Truth* to the [c] unbelieving; and *Faith* being the [d] *Gift of God*, none can believe, but *to whom it is* [e] *given*. Yea, were the *Scriptures* like the *Sun*, discernable by their own *light*,

[a] Psal. 119. 105. 2 Pet. 1. 19.
[b] 2 Cor. 3. 18.
[c] 1 Cor. 2. 14.
[d] Ephes. 2. 8.
[e] Luk. 8. 10.

Why the Scriptures *are not discernable by their own* light *without the* Spirit.

light, *all* ſhould acknowledge them *Divine*, who read *them* written, or hear *them* preach'd; but the contrary practice confirms the contrary opinion, that ſeeing all do not receive *them*, it is by a [f] peculiar *Gift* of the *Spirit*, that any do believe *them*, that they are the *Word* of *God*.

f 1 Cor 2. 15.

What, and from whence the Authority *of the* Scriptures.

§. 12. And believing theſe books of *Holy Scriptures* to be (as θεόπνευστοι) the *word* of *God*, we acknowledge them to be (Αὐτόπιστοι) of ſoveraign and ſacred *Authority*, for the proving, deciding, and determining all [a] *controverſies* in *Doctrines* of *Faith*, containing in them [b] all *Truths* neceſſary to *Salvation*, and as not being ſubject to [c] *errour* in themſelves, nor to receive [d] *Addition*, or *Diminution*, or *Change*, by the [e] Authority of *Men*, or revelation of *Angels*.

a Deut. 17. 9, 10, 11. Iſai. 8. 20. Acts 17. 2. 11. 1 Cor. 15. 3, 4. Gal. 1. 8.
b 2 Tim. 3. 16, 17. Acts 20. 27.
c Mark 12. 24.
d John 10. 35. 2 Pet. 1. 19. Deut. 12. 32. Prov. 30. 5, 6. Rev. 22. 18.
e Gal. 3. 15. & 2. 8.

Their ſufficiency.

Their perfection.

§. 13. We ſay the *Holy Scriptures* are the [a] *Canon* and *Rule* of our *Faith*; and as a *Rule* hath its juſt meaſure inherent in it ſelfe, not depending upon the hand of the *Artificer*; ſo the *Scriptures* have their infallible *truth* inherent in *themſelves*, not depending upon the *judgement* of the *Church*. And as when we ſpeak of a *Rule*, we mean not the materiall wood, but the formall *meaſure*; ſo when we ſpeak of the *Scriptures*, being the *Rule* of our *Faith*, we mean not the materiall *Book*, but the formall *Truth*, even the *will* of God revealed. And we expect not any more, nor any other *Revelation* as a *Rule* of *faith* or *life*, but this to [b] continue to the end of the world.

a 1 Theſ. 5. 21. 1 Joh. 4. 1, 6. 2 John 9. Rom. 16. 17.

How the Rule *of our* faith.

b Heb. 1. 1, 2. Mat. 28. 20. 1 Cor. 11. 26. 2 Theſ. 2. 8.

Such *to the end of the world.*

§. 14. *Propheſies* and particular *Revelations*, they were to the *Church* as the light of the *Moon* and of the *Stars* to the world; of much uſe and benefit in the *night*, even in the darkneſſe of ignorance, and dim light of *Types* and *Figures*; whereas the glory of the *Goſpel*, like that of the *Sun*, it gives us a *Noon-light* of divine *Truth*, ſo that, now to expect particular *Revelations* in matters of *faith*, were

Particular Revelations *not now to be expected.*

were to light a candle in the *Sun*, or to look for a Star at *Noon*. Doubtlesse this is the high way to [a] *Heresie*, and gives advantage to *Satan*, [b] transformed into an *Angel* of light, the more easily to deceive, and the more dangerously to seduce.

[a] 2 Thes. 2. 10. 11 12. 1 Tim. 4. 1. 2 Thes. 2. 1. [b] 2 Cor. 11. 13, 14.

What received as the Truth *by the* Church.

§. 15. Whatsoever is preach'd or taught, expres'd, in the letter, or agreeable to the *Analogy* of the *Holy Scriptures*, we receive as [a] *Truth*; But what is opposite to, or dissenting from them, we reject as [b] *errour*. And what things are *indifferent* in their own nature, as being neither directly expres'd in the *word*, nor necessarily deduc'd from it, nor any way opposite to the word, or inconsistent with it, *those things* we acknowledge left to the *Prudence* of *Governours*, for the preservation of [c] *Order* and *Unity* in the Church; which things, indifferent in their *nature*, by the command of lawful *Authority*, do become *necessary* in their use.

[a] Mal. 2. 6. John 17. 17. Acts 18. 28. 2 Tim. 2. 15. [b] Acts 17. 11. Mark 12. 24.

What left to the Prudence *of Governours, and to what end.*

[c] 1 Cor. 11. 16. chap. 14. 26, 33, 40. Heb. 13. 17. Philip. 2. 14.

In what the Scriptures *are plain, and in what hard to be understood.*

§. 16. And seeing the *Holy Scriptures*, though in most texts they are [a] *clear*, yet in many they are [b] *obscure*; Though in *Truths* absolutely necessary to salvation, they are *easie*, yet in mysteries excellently profitable for edification, they are *difficult* to be understood; Therefore for the true *Interpretation* of *Scripture*, we admit the judgement of the *Church*, as a trusty *Guide*, and the opinion of the Learned as a rational *Argument*; but we approve the *Scripture* it self as an [c] infallible *Rule*; clearing these *Texts* which are dark and doubtfull, by those places which are more plain and evident, being carefull to keep close to the [d] *Analogy* of *Faith*, which doth consist in those *Principles* of Christianity, which are clearly set forth in *Scripture*, and generally received of the *Church*. A Summe whereof we have in those short *Confessions* of *Faith*, call'd the *Apostles Creed*, *Athanasius Creed*,

[a] Deut. 30. 11, 14. Psal. 19. 7, 8. 2 Tim. 3. 15. 1 Cor. 3. 1, 2. Psal. 119. 105. 2 Cor. 4. 3, 4. [b] 1 Cor. 2. 6, 7 2 Pet. 3. 16.

How to be Interpreted.

[c] 2 Pet. 1. 20.

What the Analogy *of* Faith.

[d] Rom. 12. 6. Philip. 3. 16.

Creed, and the *Nicene Creed*, together with the *Decalogue*, the *Lords Prayer*, and the Doctrine of the *Sacraments*.

The duty of Christians in the use of the Scriptures.

§. 17. And that every true *Christian* may be throughly furnished with *Knowledg* unto works of Holinesse and Righteousnes, it is his duty diligently to [a] *search the Scriptures*, and to [b] conform his judgment and conversation according to their *rule* and *direction*: They being the *Heavenly Store-house* from whence the *Church* of *Christ* is furnish'd with all *spirituall* [c] *Provision* of sound doctrine, whether it be in matters of *Faith* or *Manners*; [d] Profitable they are (πρὸς διδασκαλίαν) for *Doctrine* and *Instruction* in what concerns God and Christ, Creation and Redemption, Sin and Grace, Death and Life, Misery and Blessednes: (πρὸς ἔλεγχον) for *Argument* and *Conviction*, in discovering and refuting Errour, in discerning and confirming Truth: (πρὸς ἐπανόρθωσιν) for *Correction* and *Reformation*, in what concerns Mind and Manners, the inward and the outward Man, in thoughts, in words, and in works; and of these *Three* doth consist the Apostles *perfect* (ἀρτίος ἐν δικαιοσύνῃ) *form of institution in Righteousnesse*.

Their fulnes of heavenly Doctrine.

How a perfect form of Institution.

a Joh. 5. 39. 2 Pet. 1. 19. Luk. 16. 29.
b Deut. 5. 32, 33. John 13. 17. Jam. 1. 22, 25
c Luk. 4. 4. Heb. 5. 12, 13, 14. 1 Pet. 2. 2.
d 2 Tim. 3. 16.

CHAP. II.

Concerning God in the Unity *of Essence.*

Why the nature of God is not to be comprehended by the understanding of Man.

§. 1. AS the *Sun* is in it self most *visible*, so is *God* in himself most *intelligible*; and therefore that the *Sun* dazleth the eye, and *God* the understanding, it is from the abundance of *glory* in both, in respect of our weaknes to see, and insufficiency to apprehend; so that our defect of *Knowledg*

ledge

ledge in the nature of God, is not so properly from the *excellency* of the *object*, as from the deficiency of the *faculty*; our † understanding being too narrow to comprehend the incomprehensible *Essence* of the *God-head*; as whatsoever is *finite* must needs be too short either to reach, or to fathom that which is *infinite*. Wherefore God dwelling in that [a] light of glorious *Excellency*, and inaccessible *glory*; which no eye of humane *Reason* can approach, or enter; we not being able to [b] comprehend him in a full *knowledge*, have some apprehensions of him by a divine *faith*, as he hath [c] revealed himself to us in his *word*.

How the incomprehensible God *is apprehended by* faith.

§. 2. By which [a] *Word* of *Truth*, we beleeve *God* to be a [b] *Spirit* of [c] incomprehensible glory; who is in *Scripture* describ'd unto us, by his *Names*, and by his *Attributes*; (describ'd, not defin'd; for there is no *Name* nor *Attribute* which can give us an adequate *signification* of *God* in his *Essence*.) His *Names*, especially *Jehovah*, and *Shaddai*; His name [d] *Jehovah* declares him to be [e] a God absolute in his *Essence*; and his name *Shaddai*, [f] a God al-sufficient in his fulness.

How God *is described in* Scripture.

The Names *of* God.

§. 3. So that from the *Names* of *God* wee beleeve him to be an absolute and an infinite *Spirit*, having his *being* in *himself*, who as *Adonai*, [a] sole *Lord* of heaven and earth, giveth and preserveth *being* to all his creatures; whatsoever is (*extra Deum*) without [b] God, depending upon God, in essence and subsistence; in faculty and operation; in habit and in act.

The description *of God according to his* names.

§. 4. But *God* is further describ'd unto us by his *Attributes*, of which the first and principall are these, that he is most [a] simple (without any the least composition) [b] *absolute*, and *infinite*, having all fulnesse [d] of *life* [e] *perfection*, and [f] *blessednesse* in himselfe. And God being *simple* in his essence, he is also [g] *immutable* in his nature; being *absolute* he is also [h] *allsufficient*; and being *infinite*, he is also [i] *incomprehen-*

Further described by his Attributes. *The first and principall.*

† John. 1. 18.

a 1 Tim. 1. 1. & 6. 16.
b Psal. 136. 6. & 145. 3. Exod. 33. 20. 23. 1 Cor. 13. 12.
c Deut. 29. 29. Joh. 1. 18.

a Eph. 1. 13.
b Joh. 4. 24.
c Psa. 148. 13.

d Exod. 6. 3. Isa. 42. 8.
e Exod. 3. 14. 15.
f Gen. 17. 1.

a Deut. 4. 39. Col. 1. 16. Nehem. 9. 6.
b Acts 17. 24. 25. 28. Phil. 2. 13. 1 Cor. 8. 6.

a 1 Joh. 1. 5.
b Exod. 3. 14.
c Psal. 145.
d Psal. 36. 9. Heb. 10. 31.
e Dan 4. 34. Job 22. 2. 3. Psal. 16. 2. Rom. 11. 35.
f 1 Tim. 1. 11. & 6. 15.
g Mal. 3. 6. Jam. 1. 17.
h Exod. 6. 3. 4
i 1 Kin. 8. 27.

comprehensible, [k] *omnipresent*, and [l] *eternall*.

k Jer. 23. 24.
l Psal. 90. 2.

Why Incommunicable *to the creatures.*

§. 5. All which *Attributes* are so proper unto God, that they are [a] *incommunicable* to the *creatures*, their contrary being found in all the creatures, as *depending* upon him who is *absolute*, subject to *change* by *him* who is *immutable*, *comprehended* by *him* who is *incomprehensible*, receiving their measure from *him* who is *infinite*; their *place* from *him* who is *omnipresent*, and their *beginning* from *him* who is *eternal*.

a Isa. 42. 8.

The Attributes communicable *to the creatures.*

§. 6. But the *knowledge* of God whereby he is [a] *omniscient*; the *power* of God whereby he is [b] *omnipotent*; the [c] *Goodnesse*, and *Truth*, *Mercy* and *Justice*, &c. in all which he is *infinite*, are *Attributes communicable* to the creatures; not in *Essence*, but by *Analogy*, according to that impresse of *Divinity* which God hath stamp'd upon *Angels*, and *Men*, either by [d] Nature, or by [e] Grace, or by [f] Glory.

a Heb. 4. 13.
b Psal. 91. 1.
c Exod. 34. 6. Isa. 6. 3.

How communicable.

d Act. 17. 28.
e 1 Pet. 1. 4.
f 1 Cor. 15. 42 43, 44

God's essential attributes *his one intire* Essence.

§. 7. All the essentiall *Attributes* of the Godhead are not so many severall *qualities* or *accidents* in God, but the [a] one very entire *Essence* of God; His *omniscience*, *omnipotence*, and other his Sacred *Attributes*, not being distinguished one from another *really* in Gods nature; but onely formally in our conceptions; for though as they are *conceived* by us they seeme diverse and different *Attributes*; yet [b] in God they are but one most single and pure *Act*; Which single *Act* in God is diversly expresst to us in different *Names*, because of our *weakenesse*, who cannot in any measure conceive of it, but in different *notions*: And thus, though the *Act* be one in God as the *Agent*, and the *Attributes* one with God in his *Nature*, yet are they said to be diverse according to the diversity of the *Objects* and *Effects* which are without God in his *Essence*.

a Eph. 4. 6. 1 John 1. 5. and 4. 5.
b 1 Cor. 15. 28 1 John. 1. 5.

how distinguished.

why diversly *expresst in* different names.

§. 8. Thus, there is but *one* God; and impossi-

Why there can be but one God.

ble it is there ſhould be many Gods; for ſeeing it is abſolutely neceſſary, that he who is God have all *perfection* of being in himſelf; to make *many* Gods, were to make them all *imperfect*, and ſo they can be *no* Gods. To allow of *Polutheiſm* (then) is to admitt of *Atheiſme*; he cannot worſhip *any* God, who acknowledgeth *many* Gods; ſeeing there can be but *One* moſt *perfect*, as but *One* firſt *Mover*, one firſt efficient. And this *One God*, is [a] one, ſingle, pure, and perfect *Being*; [b] *ſingle* without parts, [c] *pure* without paſſions, [d] *perfect* without infirmities.

How One *ſingle, pure, and perfect.*

§. 9. So that when in ſacred *Scripture* God is ſaid to have [e] eyes, and [f] hands; to be [g] angry, and [h] grieved; to [i] ſleep, and [i] awake, or the like; Theſe we ſo underſtand as ſpoken (ἀνθρωποπαθῶς) after the *manner* of men, according to our *capacity* of *conceiving*, that we might in ſome meaſure truly apprehend that in a divine *analogy* to be done of God, which wee ſee and *know* to be done of men, who indeed have eyes and have hands, are angry and are grieved, do ſleep and do awake. The *incorporeal* [k] *God* is not to be imagined like any thing that is viſible and bodily.

Why ſaid to have eyes and hands, to be angry and grieved, &c.

He admits no bodily likeneſs.

[a] Deut.6.4. Iſai.45.5. 1 Cor.8.4. Jam.2.19.
[b] 2 Cor.3.17. 1 Tim.6.16.
[c] 1 Sam.15.29. Hoſ.11.9.
[d] Math.5.48. 1 Joh.1.5.
[e] Pſal.34.15.
[f] Heb.10.31.
[g] Pſal.7.11.
[h] Eph.4.36.
[i] Pſal.44.22.
[k] Iſai.40.18. & 46.5. Rom.1.23. Deut.4.15.16 Col.1.15.

CHAP. III.

Concerning God in the Trinity of Perſons.

What the Knowledge *of God from a* naturall *light.*

§. 1. THE *Knowledg* of God which is from the [a] *light* of *Nature*, doth take it's riſe from *ſenſe*, and can aſcend no higher then it is ſupported, nor go any further then it is led by *ſenſible objects*; which give us no clearer *Knowledg* of God, then the *effects* do of their *cauſe*; namely,

[a] Rom.1.19,20

namely, that *He is*, and that *He is* not ſuch as they are; but farr excelling them in *Eſſence* and in *Attributes*; as not being compounded, not depending, not finite, not mutable, and the like; But the *Knowledg* of God which is from a *Supernaturall light*, that is meerely by divine [b] Revelation; as that God is the [c] *Father* of *Chriſt*, and of his *Church*, the [d] *Reward* of the *Faithfull*, the [e] *Salvation* of *Iſrael*, and the like. Yea, *ſuch* is our *Knowledg* of God (through the apprehenſion of faith) in the Glorious Myſtery of the *Bleſſed Trinity*; whereby we beleive the ſame God which is [f] *One* in nature or being, is alſo [g] *Three* in Perſons or manner of ſubſiſting, *Father*, *Son*, and *Holy Ghoſt*: which three Perſons do not divide the Unity into parts, but diſtinguiſh the Trinity by their properties.

What from a light Supernaturall.

Who are the three Perſons, *and what a* Perſon *is.*

§. 2. And here we acknowledge it impoſſible that a *finite underſtanding* ſhould comprehend that myſtery which is *infinite* in its *Glory*; and therefore when the mind ſoars high to conceive the truth of the *Unity*, it is dazled with the glory of the *Trinity*; and when it would conceive the myſtery of the *Trinity*, it is overcome with the glory of the *Unity*. And to illuſtrate this myſtery with *inſtances* is to ſhadow out the light with colours; though the inſtances are that of the ſame Sun in its body, beams and light; the ſame water in its fountain, ſpring, and river; yea the ſame ſoul in its underſtanding, memory, and will.

A finite Underſtanding not poſſibly able to comprehend this infinit myſtery.

Not to be illuſtrated by any Inſtances.

§. 3. This is as high as Reaſon will reach, God is an *infinite being*, having in himſelf a power to be, which begets a *Knowledg* that he is, and from both proceeds a *love* of that knowledge and power of being; This infinite Being is equall and one in all theſe Relations, yet the Relations diſtinguiſh'd in themſelves, as diſtinct manners of the Beings ſubſiſtence. Thus the *Father*, *Son*, and *Holy Ghoſt*, three diſtinct

The higheſt pitch of Reaſon's apprehenſion.

[b] Joh. 1. 18. Exod. 33. 23.
[c] Eph. 1. 2. 3. Mat. 6, 9.
[d] Gen. 15. 1. Heb. 11. 6.
[e] Pſal. 68. 20. Iſai. 12. 2. Jer. 3. 23.
[f] Deut. 6. 4. Iſai. 45. 5. 1 Cor. 8. 4. 6.
[g] Gen. 1. 26. and 11. 7, 8 Iſa. 6. 3. & 63. ver. 7, 9, 10. Matt. 3. 16, 17 and 28. 19 2 Cor. 13. 14. 1 John 5. 7.

subsistences of one infinite *Essence*; three distinct *Persons* of one eternal *Godhead*; The *Father*, as the power of the Godhead, *begets the Son*; the *Son*, as the wisdom of that Godhead, is *begotten* of the *Father*; and the *Holy Ghost*, as the *Love* of both, *proceeds* from the *Father and the Son*. And as that power never was without that knowledge, nor that power and knowledge without that love; so nor ever was the Father without the Son, nor the Father and the Son without the Holy Ghost. And as that *Knowledge* is equall to the *Power*, and the *Love* equall to both; so the Son is equall to the Father, and the Holy Ghost equall to the Father and the Son.

Reason directing to Faith.

§. 4. Now though Reason cannot instruct us to know what is *hid*, yet it doth direct us to beleeve what is *revealed* concerning this mystery. For what more reasonable then this, that what we cannot attain by a *Naturall Knowledg*, we should receive by a *Divine Faith*, when revealed unto us by God in his word? which word teacheth us, that the *three persons* in the Godhead are not three parts of God, but [c] *One onely God*. The [d] *Father* God, the [e] *Son* God, and the [f] *Holy Ghost* God; and yet not [g] *three* Gods, but *one* God; all the three Persons being [h] *Co-essentiall* and *Coequall*.

What and how a Trinity of Persons in the Unity of the Godhead.

§. 5. That the Son is God, and the Holy Ghost is God, is made evident to the eye of faith, from these testimonies of sacred Scriptures, which give them the [a] *Proper* Names, the [b] *Essentiall* Attributes, the [c] *Divine* operations, and the [d] *Holy* worship of God.

The Son God, and the Holy God, firmly proved.

§. 6. In this *Trinity* the *God-head* is not *divided*, but the *Persons* are *distinguished*; the *God-head* is not divided in it's essence, but the [a] *Persons* distinguished by their properties; The [b] *Father begetting*, the [c] *Son begotten*, and the [d] *Holy Ghost proceeding*; which properties do not make them different Beings, but

How the Persons are distinguished.

[c] John 10.30.
1 Tim.1.17.
[d] Eph.1.3.
1 Pet.1.3.
[e] John 1.1.
Heb.1.2,3.
[f] John 5.20.
[f] Act.5.3,4.
[g] Isa.6.3
Rev.4.8.
[h] Gen.1.26.
John 5.18
Phil.2.6.

[a] Jer.23.6.
1 John 5.6.
Rom.9.5.
Act.28.25.
Tit.2.13.
1 Cor.3.16.
[b] Isa.9.6.
Heb.9.14.
Phil.3.21.
Psal.139.7.
John 21.17.
2 Cor.2.10,11
[c] Heb.1.23.
Job 26.13.
and 33.4
Eph.4.8,11.
1 Cor.12.11
Matth. 12. 28.
John.6.54.
Rom.8.11.
[d] Heb.1.6.
1 Cor. 6.19
Psal.2.12.
Eph.4.30.
Matth. 28.19.
2 Cor.13. 14.

[a] Isa.61.1.
John 8.16,17, 18.
John 14.26. and 15.26.
[b] Psal.2.7.
Heb.1.5.
[c] John 1.14.
Heb.1.6.
[d] John 15.26.
Gal.4.6.

but one and the same Being in a diverse manner of subsisting. God *begetting* is the *Father*; God *begotten* is the *Son*; and God *proceeding* is the *Holy Ghost*. Again, the Father is God begetting the Son; the Son is God begotten of the Father; and the Holy Ghost is God proceeding from both the Father and the Son.

How Trinity and Person are found in Scripture.

§. 7. Though the Word *Trinity* and *Person* are not found literally expresst, yet are they found plainly implied in Text of [a] *sacred Scripture*. Yea, seeing S. *John* doth tell us of God, that he [b] is *Three*, the *Father*, the *Word*, and the *Holy Ghost*; who shall question the word *Trinity* (*numerus numeratus*) in the abstract, who reads the word *Three* (*numerus numerans*) in the concrete? which *Three* bearing *record*, most firme it is by a *Trinity* of *testimonies*, which doth plainly intimate a *Trinity* of *subsistences*; and what a *subsistence* is, S. *Paul* resolves us, when he saith of the *Son*, that he is [c] (χαρακτὴρ ὑποστάσεως) *the expresse Image of his Fathers Subsistence*; where the word *Subsistence* doth truly, and fully, and clearly signifie the *Divine Essence* with it's *personall property*.

[a] Matt. 28.19. John 14.16. Eph. 2.18.
[b] 1 John 5.7.
[c] Heb. 1.3.

What a Subsistence is.

How the Father is the first Person.

§. 8. [a] The Father is the *first* Person, not in priority of *Dignity* or of *time*, but of *Order*; as being the fountain of the Trinity, [b] *Communicating* (not alienating from himselfe) the whole Nature and Essentiall Attributes of the Godhead to the *Son*, and with the *Son* to the *Holy Ghost*. So that the *Father* hath the *whole* Essence and Attributes of the God-head in himself, and from *none* other; the [c] *Son* hath the *whole* Essence and Attributes of the God-head in himselfe, but from the Father; and the *Holy Ghost* hath the *whole* Essence and Attributes of the *God-head* in himself, but from the *Father* and the *Son*. Thus the *Person* of the *Son* is (in the *Unity* of Essence) begotten of the [d] *Person* of the *Father*; and the

[a] Matt. 28.19. John 5.26.
[b] Joh. 10.30, 38. Matt. 11.27 Joh. 16.14,15.
[c] John 5.26. and 6 63 Rom. 8.12.
[d] Heb. 1.3.

the Person of the *Holy Ghost* is (in the unity of the same essence) proceeding from the Person of the *Father*, and of the *Son*; This divine Essence and Godhead is ἀγέννητος neither *begetteth*, nor is *begotten*; neither *proceedeth*, nor is *proceeding*; so that each Person of the Godhead is (αὐτόθεος) *God subsisting in himselfe*; which subsisting doth imply, with the unity of the Essence, (τρόπον ὑπάρξεως) the *manner* of existence.

How each Person is αὐτόθεος.

§. 9. As the *Father* is God [a] eternall, so the *Son* is God [b] eternall, and the *Holy Ghost* is God [c] eternall; And as the *Father* is God [d] Almighty, so the *Son* is God [e] Almighty, and the *Holy Ghost* is God [f] Almighty; and thus also in the other Attributes of the *Deity*, they are all equally and fully [g] communicated in an eternall *Generation*, from the *Father* to the *Son*; and in an [h] eternall *Spiration*, from the *Father*, and the *Son*, to the *Holy Ghost*.

How the Essence and Attributes of the Godhead *are communicated.*

[a] Deut. 33. 27
[b] Isa. 9. 6.
[c] Heb. 9. 14.
[d] Psal. 91. 1
[e] Rev. 1. 8.
[f] Rom. 8. 11. Luke 1. 35.
[g] John 16. 15. Isai. 53. 8.
[h] Psal. 33. 6. Luke 1. 35.

§. 10. But though the essentiall *Attributes* of the *Godhead* are communicable to all the *Persons*, yet the severall *properties* of the *Persons* are incommunicable to each other of *themselves*; so that the *Son* cannot be said to beget, nor the *Father* to be begotten, nor the *Holy Ghost* to be begotten, or begetting, but proceeding.

The properties of the Persons *incommunicable.*

CHAP. IV.

Concerning God's Knowledge.

§. 1. GOD being a simple and absolute *Essence*, (simple, without any compositition, *absolute* without any dependance) [a] *knoweth* all things, not by any faculty or habit, but by [b] *One* eternall, indivisible, and unchangeable *act* in

How God knoweth *all things.*

[a] Psal. 33. 13. 14.
[b] Psal. 147. 5.

in himſelf, without any ſucceſſion of priority or poſteriority, paſt, or to come; to whoſe eye all things are [c] *naked* and [d] *preſent*, according to the [e] *omniſcience* of his nature, and the [f] *eternity* of his being. Here we muſt not expect to give or receive any [g] full or clear *knowledge* of God; but ſuch as is incumbred with many imperfect *notions*, whil'ſt we endeavour to [h] apprehend or repreſent ſo lofty a *Majeſty* in our low conceptions.

[c] Heb. 4. 13.
[d] 2 Pet. 3. 8.
[e, f] Act. 15. 18.
[g] Rom. 11. 33. 1 Cor. 8. 2.
[h] Iſai. 40. 18. 28

§. 2. The *Scriptures* ſpeaking according to our capacity of conceiving, do tell us of God's *fore-knowledge*, whereby it is, that he [a] *beholdeth afar off* (already determined in the counſell of his will) what is *future* in the exiſtence of its being. And things are not therefore *future*, becauſe God *fore-knowes* them, but he therefore *fore-knowes* them, becauſe they are *future*. For if God's *fore-knowledg* had an effective power, all things muſt needs have been from *eternity* in their *exiſtence*, being [b] eternally *fore-known* of God in his decree: yea, if Gods *fore-knowledge* were the *cauſe* of things, then were he the *cauſe* of all he *fore-knowes*; and if the *cauſe* of all he *fore-knowes*, then were he the *cauſe* of *ſin*; which is as *oppoſite* to God, as [c] hell to heaven, or darkneſſe to light.

[a] Pſal. 139. 2. 14. Acts 2. 23. Iſai. 45. 21.
[b] Prov. 8. 22, 23. Act. 15. 18.
[c] Pſal. 5. 4. 2 Cor. 6. 14.

God's fore-knowleg, *how and what it is.*

Not the cauſe *of things, and why.*

§. 3. Gods *knowledge* and *will* being equally abſolute and eternall; he muſt needs *know* in in himſelfe from before all time, what he [a] *wils* in himſelfe to be in time; and hereby the creatures depend upon his *will*, pre-ordaining them to be; not upon his *knowledge*, fore-ſeeing them in their being; yet as the creatures future *exiſtence* doth not depend upon Gods *fore-knowledge*, ſo, nor doth Gods *fore-knowledge* depend upon the creatures future *exiſtence*; he fore-knowing them as they are [b] *in him* their proper *cauſe*, not as they are [c] *from him* in their own nature.

[a] Epheſ. 1. 11.
[b] Epheſ. 1. 9.
[c] Rom. 11. 36.

How all things depend upon Gods Will *pre-ordaining, not his* Knowledg *fore-ſeeing.*

Yet Gods fore-knowledg *depends not upon the creatures future* exiſtence.

Before and after, paſt *and to* come *relate not to God.*

§. 4.

§. 4. It is by one and the same [a] *act* that God doth *know* all things before and after they have their *being*; which *before* and *after* doth not relate unto God, but unto the creatures; and the change of [b] *past* and to *come*, is not at all in *him*, but altogether in *them*; which is thus very aptly, though not enough fully illustrated. A man standing upon an high *mountain*, doth behold in the *valley* beneath severall persons passing and repassing, some *before*, and some *after* another; all which are *present* to the single view of his eye. Thus God seated on the high *mountain* of his [c] *eternity*, looking [d] down upon the low *valley* of *time*; he doth behold his severall creatures, one *before* and *after* another, but all [e] *present* to the intuition of his *knowledge*; so that there is no *future* in respect of eternity, but [f] *past*, and to *come*, are the parts and properties of *time*, in the relation of one creature unto another, in the succession of their *beings*.

But it in the creature.

This aptly illustrated.

God knowing things to come, and past, doth it in one and the same act of Knowledge.

§. 5. That God *did know* the world should be created, and since, *doth know* that the world hath been created, is by *one* and the *same knowledge* in God, though it be not one and the same *truth* in the propositions; that being altered according to the *change* in the creatures existing, without any [a] *change* or alteration in the Creators knowing their existence; who knowes them by an eternal act, which admits no succession of time: There may be, and is a [b] change in the *creatures*, but neither is, nor [c] can be in *God*, who doth not receive either addition or diminution of *Nature*, or of *Attributes*, by the creation or annihilation, the salvation or destruction of any; And that God now *doth* what before he *did* not, is nothing else, but that beginning to be which before was not; and so the change is in the *effect*, not in the *efficient*: yea, seeing a *mutability* of Knowledge is inconsistent with an *eternity*

This act eternall.

So no change in God.

[b] Exod. 3. 14. Psal. 102. 24. &c. Acts 1. 7.

[c] Isai. 57. 15.
[d] Psa. 33. 13. 14. & 113. 6.

[e] Isai. 44. 6.
[f] Eccles. 3. 1. Jer. 6. 16. Psal. 77. 5. 1 John 2. 18. Eccles. 1. 4.

[a] Jam. 1. 17.

[b] Eccles. 9. 11. Heb. 1. 10, 11, 12.
[c] Mal. 3. 6. Heb. 1. 12. & 13. 8. Rev. 1. 8.

eternity of Being; it must needs be, that God knowes the severall *changes* in the *creatures*, without any change in his *Knowledge*.

§. 6. Though God's *fore-knowledge* doth not cause a *necessity* of being, yet all things must [a] *necessarily* be as he fore-knowes them; so that there is no [b] *contingencie* in respect of God the primary cause; *contingency* being a part of his creation, and founded in secondary *causes*; whereby it is, that both these propositions are true; *All things are infallibly necessary in God's fore-knowledge; and some things are meerly contingent in their causes.*

No contingency in respect of God's fore-knowledge.

Yet in the secondary causes.

§. 7. Sure we are, nothing can be but what God *wils*, and his *will* doth not *decree* without his *knowledge*, nor *effect* without his *power*; so that impossible it is, that any thing can be besides his *knowledge* fore-seeing, any more then without his *power* producing, or his *will* determining. All future [a] *effects* then, and *events* whatsoever, being within the compasse of God's *will*, they must needs be within the circumference of his *fore-knowledge*; which being certain and infallible, nothing can be to *him* (though never so much in it selfe) uncertain and contingent. And sure, needs must God's *fore-knowledge* be infallible, seeing his *will* is independent.

All future events are fore-known of God.

His foreknowledg infallible.

§. 8. The *fore-knowledge* of God, besides the [a] determination of his *will*, doth also signifie (in the language and notion of the sacred *Scriptures*) an [b] approbation of his *love*, and so is more peculiarly applied unto his [b] *elect*, as [c] *knowledge* is unto his *Saints*; denoting his gracious *love* to them, and tender *care* over them, for their safety and salvation.

How applied unto the Elect in Scripture.

[a] Acts 2. 23. & 15. 18.
[b] Numb. 35. 22, 23. Prov. 16. 33.
[a] Psal. 135. 6. Prov. 21. 1. Acts 18. 21. 1 Cor. 4. 19. Jam. 4. 15. Rev. 17. 17.
[a] Acts 2. 23.
[b] Rom. 8. 29. 1 Pet. 1. 2.
[c] Exod. 33. 17. Matth. 7. 23. 2 Tim. 2. 19.

CHAP. V.

Concerning God's Will.

God's Wil *one, and abſolutely free.*

§. 1. THe *Will* of God, whereby he is moſt properly (ἀυτεξούσιος) abſolutely *free* in himſelfe, it is but *one*, as being his very *Eſſence*, which admits neither [a] *compoſition*, nor [b] *diviſion*; yet (becauſe we ſpeak of the *things* of God, after the manner of men, wanting *thoughts* to conceive, and *words* to expreſſe otherwiſe of him) we diſtinguiſh the *will* of God into his [c] *ſecret* will, and his *revealed* will; his will of *ſigne*, and his will of *good pleaſure*; which are one and the ſame *will* under diverſe and diſtinct notions.

[a] 1 John 1. 5.
[b] Iſai. 45. 6.

Diſtinguiſh'd into his will ſecret and revealed; of ſigne, and of good pleaſure.

[c] Deut. 29. 29. Rom. 11. 34. Col. 1. 9.

What his ſecret will.

§. 2. His *ſecret* will (which is alwayes his will of *good pleaſure*, though his will of *good pleaſure* is not alwayes *ſecret*) that being hid from our eye, we are in humility to attend, not in curioſity to enquire. His *revealed* will (which is alwayes his will of *ſigne*, as his will of *ſigne* is alwayes his will *revealed*) that being the [a] object of *faith*, and the [b] rule of *life*. We are with diligence to [c] *ſearch*, and with faithfulneſſe to [d] *obey*.

[a] Rom. 12. 2. Epheſ. 1. 9. Col. 4. 12.
[b] Mat. 6. 10. & 7. 21. 1 Theſ. 4. 3. Heb. 13. 21.
[c] John 5. 39.
[d] Rom. 6. 17.

What his revealed will.

The Will *of God's* good pleaſure, *hath it's reaſon, not it's cauſe.*

§. 3. The *will* of God's *good pleaſure*, whether ſecret or revealed, hath it's divine [a] *reaſon*, but not it's proper [b] *cauſe*, being perfect and abſolute in its ſelf; indeed, impoſſible it is, that the *Prime Cauſe* of all, ſhould it ſelf be cauſed of any; ſeeing nothing can be [c] *before* it, as being eternal; nothing [d] *greater* then it, as being infinite. As *God's will* then cannot be ſaid to be without *reaſon*; for it is the determination of his underſtanding; ſo of *God's will*, there cannot be ſaid to be any *cauſe*, for then it ſhould it ſelfe be determined by ſome other, and ſo God

[a] Iſai. 1. 18. Ezech. 18. 25, 29.
[b] Iſai. 40. 13.
[c] Iſai. 43. 10.
[d] Exod. 18. 11. John 10. 29.

God not absolute and independent in himselfe.

§. 4. The manifestation of God's [a] glory is the *finall cause* of the creatures *being*, but not of his *divine volition*; the end of *what* he wils, but not of his *will*; He wils one thing for another, yet is not any thing the *cause* (though the *reason*) of his so willing them. For that, he doth determine the *end* and the *means* in *one act* of his *will*, as he doth know the *cause* and the *effect* in *one act* of his *understanding*. He wils the end and the means, and the means for the end; yet seeing all are *externall* to him in his essence, he cannot be *internally* mov'd by them in his *will*. So that when the *Orthodox* speak of any impulsive or moving *cause* of God's will, it is an accommodating the *mysterie* to our capacity, and a fitting their *expressions* to our weak [b] apprehensions.

§. 5. There may be many *causes* of the *Execution* of God's will, which doth consist in the temporall *effects*; but none of the *volition* of God's will, which is an eternall *act*. The [a] *volition* of God's will is an *immanent act*, eternally residing in himselfe; the [b] *execution* of his will a *transient act*, temporally terminated in the creature; of that there can be no cause; of this there are severall causes, *instrumentall* and *finall*.

§. 6. Thus the preaching of the word, is *instrumentall* to [a] *faith* and *obedience*; faith and obedience *instrumentall* to this subordinate end, the [b] salvation of the *elect*; and the salvation of the *elect*, instrumentall to this the utmost end, the manifestation of *God's* [c] *glory*; which end is *communicated* of God unto his *elect*, not [d] *acquired* by his *elect* unto himselfe; for that, as he is a God [e] *Independent*, so he is a God [f] *Allsufficient*. Thus there are severall *causes* of Salvation decreed by God's will, *finall* and *instrumentall*; but no *cause* of God's will de-

God's glory the finall cause *of what he wil's, but not of his will.*

How the impulsive cause *of God's will to be understood in Theology.*

The execution *of God's will admits severall causes; the* volition *not any.*

What the volition, *and what the* execution *is.*

[a] Psal. 8. 1. Isai. 6. 3. Ephes. 1. 12. & 3. 16.

[b] Heb. 5. 11. 12.

[a] Eph. 1. 9. 11.

[b] Luke 2. 14. 1 Thes. 4 3. Jam. 1. 18.

[a] Rom. 10. 17. & 16. 26.

[b] Ephes. 2. 8. Heb. 5. 9.

[c] Ephes. 1. 12.

[d] Psal. 16. 2.

[e] Exod. 3. 14.

[f] Gen. 17. 1.

decreeing Salvation, neither *instrumentall*, nor *finall*, both being within the compasse of his *decree*, and therefore not beyond the circumference of his *will*, to be the cause of his *volition*.

God wils not sin, and why.

§. 7. God wils all things, but sin, which hath no *efficient*, but *deficient* cause, and therefore the *cause* thereof cannot be God; True it is, all *evill* is founded in that which is *good*, and so *sin* cannot be but in some faculty, or habit, or action, which thereby is denominated *sinfull*. No doubt then, God [a] wils the action which is sinfull, but not the [b] *pravity* of the action which is the sin; He wils the *action* as a naturall good, and ordered by him to a greater good, but the *ataxy* or *anomy* of the action, that he doth not *will*, but *permit*; or at most, he doth but will the *permission*; For he cannot be said *effectually* to *will*, what he doth *actually* forbid and punish.

[a] Act. 4.27.28

[b] Psal. 5.4. Habak. 1.13.

The purpose of God's will doth not abolish, but establish the liberty of man's will.

§. 8. Besides, the *purpose* of God's will doth not take away the [a] *liberty* of man's will, no more then the *certainty* of his fore-knowledge doth take away the *contingency* of events: rather indeed, that *purpose* doth confirm this *liberty*, and that *certainty* this *contingency*; for that thereby he maketh good the *liberty* which he hath given, and the *contingency* which he hath made; accommodating the concurrence of his *power* and *will*, according to the nature of the *Agents* which himselfe hath created, and that constitution of the *causes* which himselfe hath established; wherefore, though the *purpose* of God's will doth exclude every *act* and *event*, which is contrary to it, yet can it not be said to destroy the *liberty* of man's will (even to that contrary act) which is altogether consistent with it, yea establish'd by it. And thus, what *necessity* of *Being* is caus'd by the *immutability* of God's *Will*, is only a *conditionall* necessity, upon this sup-

[a] Levit. 1.3. Dan. 11.3. Phil. 2.13. Psal. 40.8.

What the Necessity of Being, from the immutability of God's will.

ſuppoſition, that God wils it: And becauſe what God wils in his ordinary *Providence*, is according to that order which he hath eſtabliſhed in the *ſecondary cauſes*; therefore the *Neceſsity* of *Being*, which flows from the *immutability* of God's will, doth not deſtroy the *contingency* of Events, or the *liberty* of Agents.

How God's ſecret will becomes revealed by his word, and by his works.

§. 9. The *ſecret will* of God's good pleaſure is the *firſt* and [a] *chief cauſe* of all things, [b] unchangeable and [c] irreſiſtible; which when God is pleaſed to reveal unto man, he doth it by the ſignification either of his *word*, or of his *works*. His *works* declare his will in their *events*; and his *word*, that ſignifies his good pleaſure, by *Propheſies*, by *Precepts*, by *Promiſes*, and by *Threatnings*. God's *word* is called his *will* (μετονυμικῶς) figuratively; as the *ſigne* is put for the thing *ſignified*; his *word* being the ſignification, or [d] revelation of his *will*, in what he hath thereby determined, and decreed.

[a] Pſal. 135.6. Epheſ. 1. 11. Rev. 4. 11.
[b] Num. 23.19. Pſal. 102. 27.
[c] Rom. 9. 19.

How God's word is called his will.

[d] 1 Theſ. 2. 13. Rom. 1. 16, 17. 1 Cor. 2. 10.

How they agree in a ſweet harmony.

§. 10. Such is the ſweet [a] harmony, and firm conſent of the *ſigne* with the thing *ſignified*; the revelation of God's *word* with the determination of God's *will*; that they admit not the leaſt jarre of diſcord, without a manifeſt violation of the *ſincerity* and *truth* of God himſelfe; wherefore to preſerve that *harmony*, and prevent this *diſcord*, it muſt be our care ſo to [b] interpret the right meaning of his *word*, that it agree with the true intent of his *mind*, and purpoſe of his *will*; leſt otherwiſe we make God ſeem to *contradict* himſelfe, or *deceive* his people.

[a] Pſal. 119. 160 John 5. 32. 2 Cor. 4. 2. 1 Tim. 3. 15. Rev. 19. 9.

So to be interpreted, as that the harmony be preſerv'd.

[b] Matth. 9. 13. 2 Pet. 1. 20.

§. 11. If God ſhould will any thing by his *will* of *ſigne*, which he doth not will by his *will* of *good pleaſure*, he ſhould plainly contradict himſelfe, and deſtroy the *truth* of his word; wherefore ſeeing God doth certainly [a] intend in his *will*, what he reveals in his *word*; we muſt obſerve rightly to interpret

[a] Tit. 1. 2. Heb. 6. 18.

How God's revealed will agrees with that of his good pleasure, when he wils all men to be holy.

terpret, that his *Revelation* to a declaring what he *truely* intends, not what we [b] *falsly* conceive. As when God, by the precept of his *revealed* will, and will of *signe*, doth require all men to be [c] *holy*; we must not conclude it the *purpose* of his secret will, or will of good pleasure, that all men *be holy*; For that, *experience*, and other parts of [d] *Scripture*, too sufficiently testifie, that all *are not holy*; which yet necessarily they should be, or a contradiction must be in his *revealed* will, if that were the intent of his *good pleasure*, which is ever [e] *effective* in what he wils. Wherefore, when God by the *Precept* of his *revealed* will, requires all men to be holy; it is the *purpose* of his *good pleasure* that men be thereby [f] admonished of their *duty*, and obliged to his *Law*.

[b] 2 Cor. 2. 17. 2 Pet. 3. 16.

[c] Levit. 21. 2. & 20. 7.

[d] Psal. 14. 3. 2 Tim. 3. 13.

[e] Psal. 135. 6. Rom. 9. 19.

[f] Deut. 30. 11. 14. 15.

Where also he commands Abraham *to sacrifice his Son* Isaac.

§. 12. Again, we read that God gave *Abraham* a command, saying, [a] *Take thy Son, thine only Son Isaac, whom thou lovest, and offer him for a burnt-offering*. If we say, God here purposed *Isaac's* sacrificing (as the words seem to signifie) we shall make a change in Gods *secret* will, to avoid a contradiction in his will *revealed*; whereas if the true *meaning* of Gods word be applyed to the right *purpose* of his will, the *harmony* is sweet; and it is thus: when God gave *Abraham* the Command, *Take thy Son, and offer him for a burnt-offering*; the *purpose* of his good pleasure revealed in that *precept* of his word, was, to put *Abraham* upon the *service*, by obliging him to the *duty*; which he intended for the testimony, and [b] triall of *Abraham's* faith, not for the death or sacrifice of his *Son*; which not till afterward he revealed unto *Abraham* by the voice of the *Angel*, calling to him, and saying, [c] *Lay not thine hand upon the lad, neither do thou any thing unto him, For now I know that thou feareſt God, seeing thou hast not with-*

[a] Gen. 22. 2.

[b] Heb. 11. 17.

[c] Gen. 22. 11.

withheld thy Son, thine onely Son from me.

§. 13. Whereas God's revealed will in his *promiſes* and *threatnings* runs [a] *conditionally*, yet is his will of good pleaſure, ſignified in the true meaning of thoſe conditions, *abſolute*; which is, to declare unto men the *effectuall* means, whereby his *promiſes* are obtained, and his *threatnings* avoided in them that are ſaved; even a performing thoſe *conditions* preſcribed; And the demeritorious cauſe for which his *promiſes* are null'd, and his *threatnings* executed in them that periſh, even a contempt of thoſe *conditions* required.

[a] Iſai. 1. 19, 20 Mark 16. 16.

How the promiſes and threatnings in God's revealed will, which are conditionall, do agree with God's ſecret will, which is abſolute.

§. 14. So that it is not the meaning of the *conditions* in God's word, to ſignifie any *conditions* in God's will, but that God wils them to be *conditions*; intended, and ſo revealed, as [a] *means effectuall* to that end he hath appointed them for; even the obtaining the *bleſsings* promiſed, and the avoiding the *judgements* threatned. And thus his *revealed* will doth not at all oppoſe that which is *ſecret*, nor his will of *ſigne*, that of his *good pleaſure*; but the *Analogy* ſtands good in both, without *contradiction* in God's will, or *deception* in God's word, and thereby a *violation* of both.

[a] Gal. 2. 8. Epheſ. 3. 7.

What the true meaning of the conditions declared.

CHAP. VI.

Concerning God's Decrees, Power, and Manner of working.

§. 1. GOd, who is the primary *Cauſe*, and ſupreme *Agent*, as he hath in himſelfe a principle of [a] knowledge, and [b] direction, his [c] *underſtanding*; a principle of [d] determination and [e] command, his [f] *will*; ſo

[a] 1 Sam. 2. 3. Job 37. 16. Pſal. 94. 10. [b] Gen. 1. 26. Iſai. 40. 13, 14. [c] Pſal. 147. 5. [d] 2 Chron. 25. 16. Acts 2. 23. [e] Levit. 25. 21. Pſal. 44. 4. [f] Epheſ. 1. 5. Jam. 1. 18.

God the primary Cauſe, and ſupreme Agent in his Underſtanding, Will, and Power.

so likewise a principle of [g] operation and execution, and that's his [h] *power*. His *understanding* directs his *will*, his *will* actuates his *power*: Again, his [i] *will* determines his *understanding*, and his *power* executes his *will*. God willing what he knowes, that by an *immanent act* is his [k] *decree*, residing in himselfe; and when by his power he effects what he wils, that by a *transient act* is [l] his *work*, terminated in the creature.

What his Decree.

What his work.

§. 2. As in the *theory* of God's [a] absolute understanding, he doth know more; so in the *might* of his [b] absolute power, he can do more, then what by the *purpose* of his will he doth determine to have done. So that his [c] will is at once the *determination* of his understanding, and the *limitation* of his power, for the [d] *decreeing* of all things in himselfe from eternity, and the [e] *effecting* all things without himselfe in their time. Thus God is the efficient *cause* of all things in his understanding, will, and power; not singly, and in severall *acts*, but joyntly, and in one *causation*; by his power *effecting*, what in his understanding and will he doth *know* and *determine* to be done.

What his absolute *power.*

How limited *by his will.*

§. 3. The *Power* of God is said to be *omnipotent*, not because he can do all he wils to do; for thus far the *Angels*, and the *blessed* may be said to be *omnipotent*, who certainly have a power to do, what they will to do, who will to do nothing but what God wils by them to be done. But in this is God *omnipotent*, that he [a] *can do* whatsoever he wils (not only to do, but also) *to be done*; and is fully *able* to do, what is any way *possible* to be done; and nothing is impossible to God, but what either implyes a *contradiction* in it's selfe, or argues [b] *infirmity* in him; the former is from an *incapacity* in the creature, the later from the *excellency* of the Creator; neither from any *deficiency* in God; to

Why, and how said to be omnipotent.

[g] Psal. 28. 5. and 135. 6. Isai. 28. 29.
[h] Job 37. 23. Psal. 62. 11.
[i] Isai. 46. 10.
[k] Rom. 8. 28. & 9. 11. Ephes. 1. 9.
[l] Psal. 103. Isai. 64. 8.

[a] Mat. 11. 21, 23

[b] Mat. 3. 9.

[c] Prov. 19. 21. Ephes. 1. 11.

[d] Ephes. 1. 5, 9. & 3. 10.
[e] Ephes. 1. 11. Rev. 4. 11.

[a] Philip. 3. 21.

[b] 1 Tim. 6. 16 Heb. 6. 18.

to ſay God can do what argues *infirmity*, (as to lie, to go, to ſleep, and the like) would teſtifie a weakneſſe, not juſtifie his power; to deny theſe in God, is indeed to affirm his *omnipotence*, and to affirm theſe of God, is indeed to deny him *omnipotent*.

§. 4. Seeing the only *limits* of God's power is his will, therefore he [a] doth *effectually* do, whatſoever he *actually* willeth to be done. And as there is no [b] might to *overcome* his power, ſo nor is there any power to [c] *reſiſt* his will, his ſecretly ordaining, and powerfully effecting will; to which [d] *Heaven* and *Earth*, and *Hell*; *Angels*, and *Men*, and *Divels*, do, and muſt ſtoop, and ſubmit. And whatſoever God [e] *actually willeth* in time, he *intentionally decreed* from all eternity; all whoſe *decrees* are moſt [f] faithfull and firm, he ordaining and diſpoſing all things according to the [m] *counſell* of his own will, to this their ultimate *end*, the [n] *glory* of his own Name.

There is no overcoming *God's power, no* reſiſting *his will.*

What he acts in time, he hath decreed *from eternity.*

§. 5. From which *Counſel* of God's will, and *purpoſe* of his decree, it is, that the creatures have their eternall [a] *Idæa* in God's mind, before their actuall *being* in their own exiſtence; every thing formed being (in it's own proportion) the [b] *pattern* and *figure*, declaring the *mind* of God who framed it. And thus God having a [c] *knowledge* of viſion in the *Counſel* of his will, his *Counſel* is not of diſquiſition, but of approbation; in that he knoweth and willeth, fore-ſeeth and fore-ordaineth [d] all things, and every thing together at once.

How the creatures are in God, *before they are* in themſelves.

What the Counſel *of God in his* decrees.

§. 6. And as in the *Trinity* of Perſons there is but *one* God, ſo but *one* will; and as but *one* will, ſo but [a] *one* working in all actions which relate unto the creatures; and therefore the *works* of Creation, and of Providence, are [b] ſometimes attributed to the *Father*, ſometimes to the *Son*, and ſometimes to the *Holy Ghoſt*. All *three Perſons* being *one* ſin-

How the whole Trinity *is one entire* cauſe.

[a] Pſal. 135. 6. Pſal. 115. 3.
[b] Luke 1. 52. 2 Cor. 6. 18.
[c] Rom. 9. 19. Iſai. 46. 10.
[d] Pſal. 135. 6. & 103. 20, 21, 22. Luk. 8. 24, 25. 29, 30, 31. Revel. 20. 1, 2. & 4. 10, 11.
[e] Acts 15. 18. & 2 23. 1 Cor. 2. 7.
[f] Prov. 19. 21. Iſai. 46. 10.
[m] Acts 4. 28. Epheſ. 1. 11.
[n] Epheſ. 1. 7. Iſai. 63. 14.
[a] Pſal. 139. 16
[b] Rom. 1. 20.
[c] Rom. 8. 29. 1 Pet. 1. 2. Acts 15. 18.
[d] Pſal. 33. 15.
[a] Exod. 20. 11
[b] Heb. 11. 3. Pſalm. 33. 6. Job 26. 13. Pſal. 104. 29, 30.

gle and entire *Cauſe*, [c] working *all in all*; yet in this *Trinity* there is a diverſe manner of *working*, according to the diſtinct manner of *ſubſiſting*; The [d] *Father* he works from himſelfe, by the *Son*, and the *Holy Ghoſt*; The [e] *Son* he worketh from the *Father*, by the *Spirit*; The [f] *Holy Ghoſt* he works from the *Father*, and the *Son*, by *himſelfe*.

What their diverſe manner of working.

[c] 1 Cor. 12.6. Pſal. 33.6. Epheſ. 2. 22.
[d] John 1. 3. 1 Cor. 8. 6. Rom. 8. 11.
[e] Heb. 9. 14.
[f] Luke 1. 35. John 15. 26.

§. 7. And thus when any *one action* is more peculiarly appropriated to any *one Perſon* of the *Trinity*, it is from ſome more immediate relation unto that Perſon; as, when the [a] *Creation* with the [b] Originall of all Beings is more peculiarly appropriated to the *Father*; [c] *Redemption* with the [d] diſpenſation of all *Government* more peculiarly appropriated to the *Son*; [e] *Sanctification* with the [f] communication of all *gifts* and *graces* more peculiarly appropriated to the *Holy Ghoſt*.

How ſome one action *is appropriate to ſome* one perſon.

[a] Heb. 1. 2. Epheſ. 3. 9.
[b] Epheſ. 1. 3. 1 Pet. 1. 3.
[c] Revel. 2. 9. Heb. 1. 8.
[d] John 3. 35. & 5. 22.
[e] Rom. 15. 16
[f] 1 Cor. 12. 8, 9. & 4. 5.

§. 8. And ſuch is the near relation betwixt God's *will*, and his *works*; his *decrees*, and their *effects*; that whatſoever he [a] *willeth* is done, and whatſoever is *done* he willeth; whatſoever he doth *effect*, he hath *decreed*; and whatſoever he hath [b] *decreed*, he doth *effect*; ſo that this is certain, God hath *not decreed* ſin, becauſe he doth [c] *not effect* ſin. And though God be ſaid to have [c] decreed the *permiſſion* of ſin, yet is not that decree any way *effectuall* to produce or cauſe ſin; for the *cauſe* of any thing [d] permitted cannot be from the *permiſſion*, where there is no *Law* naturall, or poſitive, to oblige the *prevention*. Again, ſure we are, ſin could not be *committed* by man, if it were not *permitted* by God. And God would not *permit* ſin in *time*, if he had not determined to permit it from *eternity*; which *permiſſive* part of God's decree is accompanied with that which is *effectuall*; effectuall for the [e] *ordering* to good, what is permitted to

The firm relation between God's decrees, *and his* works.

God hath not decreed *ſin, though he hath decreed to* permit *ſin.*

What the effectuall *decree accompanying the* permiſſive.

[a] Iſai. 44. 7. Heb. 6. 17. Pſal. 135. 6.
[b] Pſal. 33. 11. Iſai. 14. 24, 27.
[c] 2 Chro. 19. 7. Pſal. 5. 5.
[c] Acts 2. 23. & 4. 28.
[d] Rom. 9. 20, 21.
[e] Gen. 50. 20. Acts 2. 23. 36.

to be evill. And thus God he would not permit ſin, were it not for *good*; yet is not ſin therefore from God, for then were he not *himſelfe good*.

[a] Rom. 11. 34, 35.

§. 9. As the *good pleaſure* of God's will [a] receiveth not from the creatures any *moving cauſality*; ſo nor doth the *purpoſe* of his decree impoſe upon the creatures any *enforcing neceſſity*. All future events whatſoever, they have indeed an [b] *infallible certainty*, but no forcible neceſſity from the determinate *Counſel* of God's will; which infallible certainty extendeth, not only to all *Agents*, and *events*, [c] naturall or neceſſary, but alſo [d] free and [e] contingent, whether it be in the [f] greateſt *effects*, or in the [g] ſmalleſt *matters*.

[b] Mat. 2. 28. John 19. 36.

[c] Pſal. 104. Job 3. 8.
[d] Prov. 16. 1. & 21. 1.
[e] Exod. 21. 13 Prov. 16. 33.
[f] Exod. 14. 4, 5 Acts 4. 27, 28.
[g] Mat. 10. 29, 30.

The purpoſe *of God's decree impoſeth no forcible* neceſſity;

but bringeth an infallible certainty *to all Agents and Events.*

CHAP. VII.

Concerning the Works of Creation.

§. 1. GOD, as a moſt free *Agent*, without any [a] *neceſſity* compelling, or [b] externall *cauſe* moving him (to [c] manifeſt his *Glory*, or communicate his [d] *Goodneſſe*) of his [e] own good pleaſure, and by his own moſt powerfull will, he made the *World*; [f] in the beginning *creating*, and in [g] ſix dayes *forming* all things in their natures [h] *very good*.

[a] Job 22. 2.
[b] Iſai. 40. 13, [c] Prov. 16. 4. Pſal. 19. 1. & 8. 1.
[d] Pſal. 104. 24.
[e] Rev. 4. 11.
[f] Gen. 1. 1. & 2. 4. Col. 1. 16.
[g] Gen. 1. 5. 31 Exod. 20. 11.
[h] Gen. 1. 31. 1 Tim. 4. 4.

God the Creator *of all things as an abſolute and free* Agent.

§. 2. The *Creation* was the [a] proper *work* of God alone, not from any one *Perſon*, but from [b] all the whole *Trinity*; as being a work of *infinite* power, wiſdome, and love; as a work of infinite *power*, ſo more eſpecially from the *Father*; as a work of infinite *wiſdome*, ſo from the *Son*; as a work of infinite *love*, ſo from the *Holy Ghoſt*; and yet from all

[a] Pſal. 146. 5, 6. Jer. 10. 11.
[b] Gen. 1. 1. Pſal. 33. 6.

Creation, *the Work of the whole* Trinity, *as* one *entire* cauſe.

the *three* Persons, as it is from [c] *one* entire *cause*, one single *essence*, God's; who creates the world as a [d] free *Agent*, and as [e] all-sufficient in *himselfe*; for if the *World* were made of God, by a *necessity* of his nature, and not according to the *liberty* of his will; or if the *World* made did adde any thing to the *fulnesse* and *perfection* of the *Maker*, it must needs have been, as himselfe is, from *eternity*, and should not cease to be in the end of *time*; which [f] *time* was created with the *World*, and did then [g] *begin*, when the Creation had it's beginning.

Why of God, as a free and all-sufficient cause.

[c] Mal. 2. 10. 1 Cor. 8. 6.
[d] Ephes. 1. 11. Revel. 4. 11.
[e] Gen. 17. 1. Acts 17. 25.
[f] Gen. 1. 5.
[g] Gen. 1. 1. John 1. 1.

§. 3. In the work of *Creation*, we observe the command of God's *Power*, the approbation of his *Goodnesse*, the ordination of his *Wisdome*, and the declaration of his *Authority*. By [a] the command of his *Power*, he executes his will, to the producing all things in their *naturall* being; [b] by the approbation of his *Goodnesse*, he confirms (what is produc'd) in those endowments of *nature* which he had given them; [c] by the ordination of his *Wisdome*, he ordereth and disposeth (what is so produc'd and confirm'd) to their proper ends, for which he appointed them; and [d] in the declaration of his *Authority*, he enacteth a *Law*, establishing the creatures (so produc'd, confirm'd, and ordered) in their *being*, and *working*, [e] to all generations.

Observ'd in the Work of Creation.

1. *The Command of God's* Power.
2. *The Approbation of his* Goodnesse.
3. *The Ordination of his* Wisdom.
4. *The Declaration of his* Authority.

[a] Gen. 1. 2. 6. &c. Psal. 33. 9. Psal. 148. 5.
[b] Gen. 1. 4. 10, 31.
[c] Gen. 1. 7. 16.
[d] Gen. 14. 15 Psal. 148. 6.
[e] Gen. 1. 22. 28 Jer. 31. 35, 36 & 33. 20 Job 38. 33.

§. 4. Of the *Works* of Creation, some by an immediate creation were made out of [a] nothing, to be of a perfect and complete *existence*, immortall and inccorruptible; by the Will of God made subject to no *essentiall* change, or utter dissolution; such the *Angels*, and the highest *Heaven*, [b] created together on the *first day* of the Creation. Others of the [c] creatures upon the whole visible part of the *World* were form'd by a mediate creation

The immediate *Creation what, and of whom.*

The mediate *Creation what, and of whom.*

[a] Heb. 11. 3.
[b] Gen. 1. 1. & 2. 1. Job. 38. 7. Matth. 24. 36.
[c] Gen. 1. 6. 9. 11. 14. 20. 24.

[d] Pſal. 102. 25, 26. 2 Pet. 3. 11. [e] Iſai. 34. 4. Luke 21. 33. 2 Pet. 3. 10, 12. Rev. 6. 13, 14.

tion of matter pre-exiſtent, and ſo by nature [d] corruptible, ſubject to an eſſentiall change, and utter diſſolution of their *being*; The [e] *Heavens* themſelves (which are viſible) being lyable to that finall diſſolution of the *laſt* day.

Man's partaking of both.

§. 5. Man (ὁ μικρόκοσμος, the *little world*) as the *compendium* of the whole Creation, partakes of both thoſe kinds, as conſiſting of body and ſoul; he partakes of a *mediate* creation, with the corruptible creatures in his *body*, [a] form'd of the duſt; alſo he partakes of an *immediate* creation, with the creatures incorruptible in his *ſoul*, [b] breathed of God: and therefore in his body, he is by nature [c] *corruptible*, and in his [d] ſoul *immortall*.

[a] Gen. 2. 7. 1 Cor. 15. 47 Gen. 18. 27. [b] Gen. 2. 7. Zech. 12. 1. Heb. 12. 9. [c] Iſai. 2. 22. 1 Cor. 15. 53. [d] Matth. 10. 28 Eccleſ. 3. 21. & 12. 7.

How and why call'd the leſſer world.

§. 6. Man is aptly called the *leſſer world*, having in him ſomething of affinity with, and participation of the ſeverall parts of the *greater world*; He hath an affinity with the *Angels* in his ſoul, as being ſpirituall, inviſible, intelligent, and immortall; and affinity with the *heavenly bodies*, in the excellency of his conſtitution, and harmony of his parts; and affinity with the *four Elements*, in the ſubſtance of his body, and materiall part of his compoſition, the *ſuperiour Elements* being predominant in their vertue, the *inferiour* more abounding in their matter; whereby, man is ſaid to be [a] formed of the *duſt of the earth*.

[a] Gen. 2. 7.

What the firſt Heaven.

§. 7. The inviſible and higheſt *Heaven*, is that Saint *Paul* calls the [a] *third Heaven*; the *firſt* [b] *Heaven* being that ſpace of the elementary Region from the ſurface of the *Earth*, to the concave of the *Moon*: The *ſecond* Heaven, [c] that expanſion of the Ætheriall Region, from the loweſt Orbe, that of the *Moon*, to the higheſt of the inviſible Heavens, the *Firmament*; The *third* Heaven, that is, [d] the *Heaven of Heavens*, [e] far above all the viſible heavens, whither [f] *Chriſt* aſcended, and where God

[a] 2 Cor. 12. 2. [b] Gen. 1. 1. 7, 8, 9, 20 & 7. 11. Pſal. 148. 4. [c] Gen. 1. 14, 15, 16, 17, 18. [d] 1 King. 8. 27 [e] Epheſ. 4. 10 [f] Mark 16. 19. Ephe. 1. 20, 21 Acts 1. 11. Epheſ. 4. 10.

What the ſecond Heaven.

What the third Heaven.

God hath [g] set his Throne, and made his [h] Habitation with the *Bleſſed*; [i] where he manifeſts himſelfe in his glorious *preſence* to the [k] perfect joy and felicity of [l] *Angels*, and *Saints*.

What the influences,

§. 8. In the *viſible* parts of the world, the [a] heavenly bodies have their influences upon the earthly, [b] powerfully to encline, not [c] forcibly to neceſſitate them in their conſtitutions and operations; They are alſo appointed certainly [d] to diſtinguiſh the *Seaſons*, not [e] infallibly to fore-tell *events*; ſo that from their powerfully diſpoſing, there may be made ſome *conjecturall predictions*; but ſeeing they cannot neceſſitate, there can be [f] made no *infallible prognoſtications*.

And what the predictions of the heavenly bodies.

The creation of man, and the forming of woman.

§. 9. *Man*, the laſt part of the Creation, and cheif of the viſible creatures, conſiſting of [a] body and ſoul, was made [b] in the *Image*, and after the *likeneſſe* of God; And out of *man* thus created [c] the *image* and *glory* of God, God [d] formed *woman*, the *glory* of the man, to be [e] an *help* meet for him; by which *two* hath been [f] propagated through his *bleſſing*, the [g] off-ſpring of *mankind*, to a repleniſhing the whole earth. Thus God having [h] finiſhed his work of Creation in *ſix dayes*, he *reſteth* the ſeventh day, (where *Reſt* hath not any proper reſpect unto God as the Creatour in his working, but unto the works of the Creation in their producing) as ceaſing to create any new *Species*, or *kinds* of creatures; but not to preſerve what was created, or to produce and preſerve new *individuals*, according to the ſeverall *Species* of the Creation: And what ſtrange *kinds* have ſince been produc'd, different from thoſe ſeverall *Species*, had their firſt [i] principle of being in the *active powers* of the firſt creatures, and ſo were *caſually* in the works of the ſix dayes creation.

How God reſted the 7th. day.

§. 10. The glory of God's *Wiſdome* is excellent in

[g] Pſal. 103. 19
[h] Iſai. 5. 7. & 66. 1.
John 14. 1.
[i] Matth. 18. 10
1 Cor. 13. 12.
[k] Pſal. 16. 11.
[l] Heb. 12. 22.
Dan. 7. 10.
[a] Job 38. 31, 32
Ephel. 6. 12.
[b] Judg. 5. 20.
[c] Job 38. 33.
[d] Gen. 1. 14.
Jer. 33. 20. 25
[e] Iſa. 47. 11, 12
[f] Deut. 18. 10
Iſai. 47. 13.
Jer. 10. 2.
Acts 1. 7.
Prov. 27. 1.
Jam. 4. 14.
[a] Gen. 2. 7.
[b] Gen. 1. 26. & 9. 6.
[c] 1 Cor. 11. 7.
[d] Gen. 1. 27. & 2. 12.
1 Cor. 11. 8.
[e] Gen. 2. 18.
1 Cor. 11. 9.
[f] Gen. 1. 28. & 49. 25.
Pſal. 113. 9.
[g] Acts 17. 26.
[h] Gen. 2. 2.
John 5. 17.

[i] Eccleſ. 1. 9, 10

in the *Order* of his Creation. He first [a] forms the grasse, herbs, and trees, before he [b] makes the *Stars*, lest any should think they had their first production from whence they have their after [c] growth, and generation. And in the inferiour part of the visible world, God first creates those things which have [d] only *being*, next those things which besides being have [e] *life*, (and life vegetative); after these, those things which have [f] *being*, *life*, and *sense*: and lastly, [g] man, who hath *being*, *life*, *sense*, and *reason*. Thus God first makes ready the habitation, and then [h] brings in the inhabitant; he first provides food, and then forms the feeder; he first prepares what is usefull for man, and then creates man to use them to his *Makers glory*.

God's wisdom in the Order of his Creation.

[a] Gen. 1. 11, 12.
[b] Gen. 1. 14, 15. &c.
[c] Gen. 1. 14. Job 38. 31, 32
[d] Gen. 1. 9. 10
[e] Gen. 1. 12.
[f] Gen. 1. 20, 21, 24, 25.
[g] Gen. 1. 26. & 2. 7.
[h] Gen. 1. 28. &c. & 2. 8.

§. 11. God creates every thing [a] *perfect* in it's kind, and it implyes a contradiction to say, that God might have created the severall *kinds* more *perfect*; for then they should have chang'd their *kind* with their *perfection*: and the reason is plain, because the super-addition of naturall perfection doth vary the *Species*, even as the addition of unity doth vary the *Number*; so that, though God could have made *more perfect* kinds of creatures, yet could he not make these creatures more perfect in *their kind*; he could have given them accidentall *excellencies*, but not any naturall *perfections*, without altering their natures; Thus, through *incapacity* in the creature, God could not do what implyes *contradiction* in the thing.

Every thing created perfect in it's kind.

[a] Gen. 1. 4. 31.

§. 12. In the works of Creation, is manifest the [a] *glory* of the Creator, in his *Power*, *Goodnesse*, *Wisdome*, and *Eternity*; his *Power* is gloriously manifested in his creating all things out of nothing, and preserving them, in their being; his [b] *Goodnesse*, is gloriously manifested in his communicating

In his works God manifests his glory.

1. *The glory of his* Power.

2. *Of his* Goodness.

[a] Rom. 1. 20. Revel. 4. 11.
[b] Psa. 104. 24 Jer. 51. 15. Acts 17. 25.

3. *Of his* Wisdom.

4. *Of his* Eternity.

ting a proportion of life and blessednesse unto his creatures; his [c] *Wisdome* is gloriously manifested in that admirable harmony of order, and of use; that excellent beauty of proportion, and of parts, which is in the Creation; and his *Eternity*, that is gloriously manifested, in his being the [d] *Authour*, and *Efficient* of all things, who therefore must needs have his being before they could have their beginning; and [e] having his being before time, he must be eternall.

[c] Psal. 104. 24. Jer. 51. 15. Acts 17. 25.

[d] Joh. 1. 1, 2, 3.

[e] Rev. 1. 8.

The light of nature directs to the worship *of God as the Creator.*

§. 13. God [a] manifesting *himselfe* in his creatures to be a Creator, in Power, Goodnesse, and Wisdome, infinite and eternall; the *light* [b] of *nature* doth direct man to love him, to worship him, to invocate, and to praise him. And to this end, God [c] *resting the seventh day*, doth *blesse* and *sanctifie* it; thereby setting it apart as [d] an holy *Sabbath* for the solemnity of his worship, to be observed in all after Generations; till *Christ* the [e] Lord of the *Sabbath*, by his Work of *Redemption*, far greater then this of *Creation*, doth give [f] change to the *day* in an higher advancement of the *worship*, by a more excellent glory of the *Solemnity*.

[a] Jer. 10. 11. Acts 17. 24.

[b] Acts 17. 24, 25, 27. Rom. 1, 20, 21

The 7th. day the Sabbath.

How long to continue.

[c] Gen. 2. 3. Exod. 20. 11.

[d] Exod. 20. 10 Isai. 58. 13. Exod. 31. 15.

[e] Matth. 12. 8.

[f] Col. 2. 16. Revel. 1. 10.

How the Creation is an object of our faith.

§. 14. That God is the Primary and sole Efficient *Cause* of the World's existence, may be evidently and infallibly demonstrated by [a] light of *Nature*, and argument of *Reason*; yet the *actuall Creation* of the World (especially for *manner* and *time*) is not to be proved by any demonstrative *Argument*, but by [b] divine *Authority*; and so is become an Article of our *Creed*, not a part of our *Science*; we [c] believe it as delivered by divine *Revelation*, we know it not, as discovered by humane *Reason*.

[a] Rom. 1. 19, 20

[b] Gen. 1. 1. &c.

[c] Heb. 11. 3.

CHAP.

CHAP. VIII.

Concerning the Providence of God.

§. 1. SEeing God's *will* doth determine his *knowledge*, and limit his *power*; all things muſt needs be ſubordinate to the [a] Counſel and Command of his *will*, whoſe eſſentiall properties being [b] *goodneſſe* and *holineſſe*; [c] *goodneſſe* the fountain of his grace and mercy; [d] *holineſſe* the fountain of his truth and juſtice; this ſubordination of all things unto his will, muſt certainly be in order to the glory either of his *mercy*, or of his *juſtice*; of his *goodneſſe*, or of his *holineſſe*; the two [e] pillars of God's Throne of *Majeſty*, whereon he ſits as [f] King in the *ſupremacy* of his will, to govern by the wiſdome and power of his *providence* [g] all things in heaven and in earth; and God's *will* being *immutable* in its determinations, his *Providence* muſt needs be *infallible* in its adminiſtrations.

All things ſubordinate to God's will.

[a] Pſal. 115. 3. & 148. 5 & 103. 20, 21
[b] Pſal. 25. 8.
[c] Pſal. 145. 9.
[d] Rev. 15. 3, 4

In order either to his Mercy, *or his* Juſtice.

[e] Pſal. 89. 14. & 100. 5.
[f] Pſal. 95. 3. & 146. 10.
[g] Pſal. 135. Iſai. 66. 1.

The wiſdome and power of his Providence.

Infallible *in it's adminiſtrations.*

§. 2. Yet neither are the deliberations of *Counſels*, the induſtry of *endeavours*, nor the importunity of *prayers*; neither are the admonitions of *precepts*, the incougragement of *promiſes*, nor the deterrement of *threatnings*, taken away or made void, but rather [a] confirmed and made good by the *infallibility* of God's *Providence* in the determinations of his will. For that, God determining the *end*, doth alſo [b] order the *means*, means proportionable and agreeable to that end; which maketh much for the [c] ſtrengthening of our *faith*, [d] quickning of our obedience, and [e] confirming our hope: hope of obtaining the *end* as determin'd by God's will, when we obſerve the *means* as appointed in God's word.

The Infallibility *of God's Providence doth not take away the* uſe *of means,*

but confirms it.

[a] 2 Sam. 5. 19, 24. Pſal. 128. 2. Dã. 9. 2. 3. &c. Matth. 4. 45. Acts 27. 21. 30. 31. &c.
[b] Epheſ. 2. 10. 2 Theſ. 2. 13.
[c] 2 Theſ. 2. 15
[d] 2 Pet. 1. 10. 11
[e] Rom. 5. 2.

To deny God's Providence is atheisme.

To despise the use of means is profaneneſſe.

To eſtabliſh both, is truth and righteouſneſſe.

To what end is the use of means.

§. 3. So that to eſtabliſh the *means*, and deny the *Providence* of God determining the *end*, is a part of Atheiſme; to eſtabliſh the *Providence* of God determining the *end*, and deſpiſe the *means*, is great profaneneſſe; but to uſe the *means* ſo, [f] as withall to truſt and [g] attend God's *Providence* for the obtaining of the *end*, is a way of truth, and a work of righteouſneſſe: knowing this, that Prayers, and Counſels, and Endeavours, they are appointed of God, not whereby we ſhould *alter* his will, but [h] *perform* it; not whereby we ſhould *change* his decree, but *fulfill* it; and in what we obtain not our *deſires*, we teſtifie our *obedience*.

[f] Pſal. 17. 7. Prov. 30. 5.
[g] Heb. 6. 15. Iſai. 25. 9.
[h] Matth. 6. 10.

The courſe of nature declares the Providence of God.

§. 4. The Order of Natures *courſe*, doth plainly declare the Hand of God's *Providence*; for, ſeeing the irrationall and inanimate creatures do all act to ſome *determinate end*, it is thereby evident, that they are directed by ſome powerfull *Agent* determining that *end*; and ſo, though themſelves are void of *life* and *reaſon*, yet by their naturall *courſe*, do they diſcover a ſuper-naturall *cauſe*, who both [a] *lives* and [b] *knowes*, and accordingly both *rules* and *orders*, according to the end himſelfe *wils* and *effects*.

[a] Heb. 10. 21.
[b] Pſal. 94. 10.

This aptly illuſtrated.

The *flying* (then) of the *arrow*, and hitting it's *mark*, doth not more certainly and plainly declare the *hand* of man who ſhoots it, then the *operations* of the *creatures*, and the attainment of their *end*, do certainly and plainly declare the *Providence* of God which governs them.

[a] Nehem. 9. 6. Iſai. 104. 30. Pſal. 145. 15, 16. Acts 17. 28.
[b] Pſal. 29. 10. & 103. 19.
[c] Pſa. 33. 13, 14
[d] Pſal. 33. 15, 18, 19. Pſal. 115. 3. Epheſ 1. 11.

God's Providence is no naked view, but an actuall adminiſtration.

What God's Providence is in it's generall concourſe.

§. 5. God's Providence, being an *act* of infinite power and wiſdome, whereby he [a] *preſerves* and [b] *governs* all things in order to his glorious *mercy* and *juſtice*, it cannot be any [c] *bare* and *naked view*, but an [d] *actuall* and *efficacious adminiſtration*: Even in the generall concourſe of his *Providence*,

vidence, he is [c] powerfully preſent by an *immediate* and *intimate* operation at all times, and in all places, with all things; All the creatures depending upon God, not in their *being* only by creation, but alſo in the [f] *continuance* of their *being* by [g] preſervation; for that, if the world and all the creatures in the world were not ſuſtained by the ſame [h] *word* of *power* by the which they were created, they would preſently diſſolve, and return to their firſt nothing.

How abſolutely neceſſary for the creatures preſervation.

§. 6. Every *thing* depends upon *God* for it's *being*, as the *Air* upon the *Sun* for it's *light*. The *Sun* hath it's *light* in it ſelfe, but the *Air* hath it's *light* by participation from the *Sun*: thus *God* hath his *being* from himſelfe, but every *creature* hath it's *being* by participation from *God*; and as the *Air* partakes of the *Sun's light* without any partaking of the *Sun's nature*, ſo the *creatures* have their *being* from *God* without any *being* of the *Eſſence* of God; yea, as the *Air*, when the Sun withholds his enlightning beams, ceaſeth to have any *light*; thus the *creatures*, when God withholds his ſuſtaining power, ceaſe to have any *being*.

This aptly illuſtrated.

§. 7. This wonderfull Providence of God is *extended* to all [a] perſons, and actions, and [b] things, [c] determining all *cauſes*, but determined of none; his *power* neither [d] bound to, nor limited by *means*, God doth *work* oftentimes [e] without, and oftentimes [f] againſt *means*, to teach us to *truſt* his Providence, even [g] when we ſee no means. And when God maketh uſe of means, it is not from the *deficiency* of his power, but from the *riches* of his goodneſſe, communicating that *vertue*, and conferring that *honour* unto the *creatures*, [h] inſtrumentally to co-operate with himſelf.

The extent of God's Providence.

Why it makes uſe of means.

§. 8. That things happen [a] *well* unto the evill, and [b] *ill* unto the good, is no (ἀταξία) confus'd *diſorder*, *The ſeeming* diſorder *in the world, doth advance the glory of God's Providence.*

[c] Pſal. 139. 7, 8, 9, 10. Jerem. 23. 24. Col. 1. 17.

[f] Pſalm. 4. 29, 30. Col. 1. 17. Pſal. 36. 7.

[g] Pſal. 104. 21. & 147. 9.

[h] Heb. 1. 3. Pſa. 104. 29. 30 Job 34. 13, 14. Pſal. 36. 6.

[a] Pſal. 107. Job 12. 17. &c. Jerem. 18. 6. Pſal. 75. 6, 7. Pſa. 145. 15, 16 Prov. 19. 21. Dan. 2. 21. & 4. 32. 35.

[b] Jerem. 10. 13

[c] Iſai. 28. 29. & 45. 9. & 43. 13. Rom. 11. 38.

[d] 1 Sam. 14. 6. Pſal. 33. 16. Dan. 3. 17. Amos 5. 9. Luke 1. 37. Job 9. 12.

[e] Exod. 34. 28. Matth. 4. 2.

[f] Joſh. 3. 16. 2 King. 2. 8. & 20. 21.

[g] Pſal. 23. 4. Rom. 4. 18.

[h] Pſal. 77. 20. 2 Cor. 6. 11. Jer. 12. 17.

[a] Pſalm. 73. 3. 4. 12.

[b] Pſal. 73. 10. 14

order; but a wiſe and [c] juſt *diſpoſall* of God's Providence, whereby the wicked become the more [d] *inexcuſable* in their ſin, and ſo God's [e] juſtice the more *illuſtrious* in their deſtruction; the godly become more [f] eminent in *grace*, and ſo God's [g] *mercy* the more glorious in their *ſalvation*. By both which God aſſures to us the [h] generall *judgement* of the laſt day, when he ſhall [i] render to the *wicked* according to their obſtinacy and impenitency; and unto the *godly* according to their humility and patience. Wherefore that ſeeming (ἀταξία) diſorderly diſpoſition of *particular Events*, doth exalt the glory of God in the (εὐταξία) wiſe and orderly diſpenſation of his *generall Providence*.

and aſſure the generall judgment *of the laſt day.*

[c] Pſa. 73. 16, 17 Jerem. 12. 1.
[d] Rom. 2. 4.
[e] Rom. 9. 22.
[f] Mal. 3. 3.
[g] Rom. 9. 23. 2 Theſ. 1. 10.
[h] 2 Theſ. 1. 5
[i] Rom. 2. 6, 7, 8 2 Theſ. 1. 6, 7.

God's Providence doth order ſinfull actions without any the leaſt ſhare in the ſin.

§. 9. Though God by his *Providence* hath an [a] influence upon all mens *actions*, yet hath he no [b] ſhare at all in any mans *ſin*; his providence over wicked men, is no more the *cauſe* of their ſinfull wickedneſſe, then the Sun beams upon a rotten carcaſſe are the *cauſe* of it's noyſome ſtench: That there is a *ſent* is from the operation of the *Sun's* beams, but that the ſent is noyſome, proceeds from the *corruption* of the *carcaſſe*: Thus, that there is any *action* is from the *concourſe* of God's Providence, but that the action is *ſinfull*, proceeds from the wickedneſſe of the ſinner. Or as he who *rides* and *rules* a lame horſe, is not the cauſe of his halting, ſo when God [c] *moves* and *governs* the wils of the wicked, he is not the cauſe of their ſin. God doth not move them to evill, but moves and orders them being evill, ſomtimes [d] letting looſe the reins by *permiſſion*, and ſomtimes [e] holding them in by *reſtraint*, as [f] his *juſtice*, or his *mercy* doth require.

[a] Acts 17. 28.
[b] Hab. 1. 13.

This illuſtrated.

That God's Providence extends to what is ſinfull, *is not by a meer* permiſſion, *but by a powerfull and wiſe* ordination.

§. 10. Yea, God's Providence is extended to the evill *wils* and ſinfull *actions* of the wicked, not by a meer *permiſſion*, but by a powerfull and wiſe *ordina-*

[c] 1 Kin. 12. 15 Iſai. 10. 5. 15. Iſai. 13. 3. Acts 4. 28.
[d] Judg. 9. 23. 2 Sam. 12. 11 2 Sam. 16. 10 1 Kin. 22. 22.
[e] Gen. 31. 29 Job 1. 12. & 2. 6.
[f] 1 Kin. 11. 11
[g] Gen. 31. 24.

ordination; [a] ſecretly moving and inclining their wils to ſome certain *objects*, and [b] wiſely ordering and directing their actions to ſome righteous *ends*. And when God doth this work upon the evill *wils* of the wicked, he doth not make [c] their wils *evill*, or [d] move them unto wickedneſſe: for that, when God doth make uſe of the wicked as his *inſtruments*, they are not meerly paſſive, but really active, as endued with a rationall *faculty* of underſtanding, and an elective *principle* of will, whereby they become proper *Agents*, and propoſe other *ends* to themſelves then what God hath purpoſed in himſelfe; they [e] act their own wicked *deſignes*, whil'ſt God orders them to the effecting his ſacred *decrees*.

Wicked inſtruments *are proper* Agents, *and how.*

§. 11. Indeed, the wicked are ſo the *inſtruments* of God's Power, as that they are withall the [a] *executioners* of his Juſtice; And we know, that when the *Judge* gives up a malefactour into the hands of the *executioner* for the puniſhment of death; if then the *executioner* have no reſpect to the juſtice of the *Judge*, but purſue the rage of his own *malice*, ſatisfying his furious *revenge* in executing the malefactours *puniſhment*; the *death* of the malefactour, though juſtice in the *Judge*, will be found murder in the *executioner* before the Judgement Seat of Chriſt. And what! ſhall this ſtand good with thoſe, who are *ſaid* to be Gods, and not with him, [b] who hath ſaid *they are* Gods? This is then the *wonder* of God's working in his Providence, that he doth make an [c] *holy uſe* of wicked minds, [d] effecting his juſt and holy will even by their wils, which are unjuſt and unholy; and yet is this no [e] *extenuation* of their ſin, nor ſhall be any [f] *mitigation* of their puniſhment.

How the Executioners *of God's Juſtice.*

and in that Execution *how guilty of ſin.*

The wonder *of God's Providence in reſpect of wicked* minds.

§. 12. Further, as not the *decree* of God's will, ſo nor doth the *concourſe* of God's Providence, impoſe

God's Providence impoſeth no compelling force.

[a] 2 Sam. 16. 10
1 Kin. 22. 22.
2 Chron. 11. 4.
2 Theſ. 2. 11.
[b] 2 Chr. 10. 15
Iſai. 54. 16.
Rom. 9. 17.
[c] Job 34. 12.
[d] Jam. 1. 13.

[e] Iſai. 10. 6, 7.

[a] Pſa. 17. 13, 14

[b] Pſal. 82. 6.

[c] Iſai. 13. 3, 5.
[d] Acts 2. 23. & 4. 28.
[e] Acts 3. 15.
[f] Jer. 51. 25, 26

impoſe any compelling *force* upon the creatures; ſo that, though there is not any event [a] *contingent*, in reſpect of God, yet are there [b] many *contingents* in reſpect of ſecondary *cauſes*: And indeed, God the *primary cauſe* doth work in all things according to the nature of the *ſecondary cauſes*; [c] with *contingents* according to the nature of their *contingency*, with *free* [d] Agents according to the nature of their *liberty*; and with [e] *neceſſary* cauſes according to the nature of their *neceſſity*; ſo far is God from compelling and enforcing by his Providence in cauſes *contingent* and *free*, that he doth not do it in cauſes [f] *naturall* and *neceſſary*: for in them both he implanted by nature ſuch an *obedientiall power*, that they [g] fulfill his word by a *naturall propenſion*, not a *violent compulſion*; they perform his command by a *ready* obſervance, not a *forc'd* obedience.

but eſtabliſheth the nature of all cauſes, contingent, free, *and* neceſſary.

No compelling force *of Providence in* neceſſary *cauſes.*

§. 13. That, in the *Diſpenſations* of God's Providence, ſome things are *fortuitouſly contingent* in reſpect of their *ſecondary cauſes*, which yet are infallibly neceſſary in reſpect of God the Primary and Supreme Cauſe, we illuſtrate by this *Alluſion*. When a *Maſter* ſends two ſervants to one and the ſame place, by different and divers wayes, each being ignorant of the other's *miſſion*; Their *meeting*, as it relates to the *ſervants* who intended it not, is *caſuall* and *contingent*; but as it relates to the *Maſter*, who pre-ordain'd their meeting, it is *intended* and *neceſſary*: Thus are there many things *contingent* in reſpect of the created Agents, who are [a] all as *ſervants*; which yet are *neceſſary* in reſpect of their firſt cauſe God, as [b] *Lord* and *Maſter* of all.

Contingency in ſecondary cauſes illuſtrated.

§. 14. Though the ſeverall *Diſpenſations* of God's Providence are all equall as to the *act* of his will, yet are they very much unequall, as to the *effects*

How God's Providence is equall, *and how* unequall.

[a] Numb. 35. 22, 23.
[b] Exod. 21. 13
[c] Prov. 16. 33
[d] Matth. 17. 12
[e] Pſal. 104. 14
[f] Job 38. 35.
[g] Pſal. 105. 28 Pſal. 147. 15. & 148. 8. Joel 2. 25.
[a] Pſal. 119. 91
[b] Prov. 22. 2.

effects in the creatures; for that, by how much any thing hath it's *nearer accesse* to God, in the degrees of it's excellency; by so much it hath an *higher place* with God in the order of his Providence. Hence it is, that as the Providence of God is *generall* [a] over all the world, so is it *speciall* [b] over Angels and [c] men, and *peculiar* [d] over the Church of his Elect. For the order and government of the world by his *generall* Providence, God hath establish'd in the creatures a [e] *law* of nature, to the execution whereof he hath given them [f] naturall *inclinations*, [g] secret *instincts*, and an [h] obediential *power*, whereby they are still ready at his Summons and Command.

The Providence of God, generall, speciall, and peculiar.

The law of nature, and how executed in God's generall Providence.

§. 15. What is done in the world according to the [a] *law* of nature, is by God's *ordinary* Providence; but what is done above the *law* of nature, is by his Providence *extraordinary*, and it is called a [d] *Miracle*; so that [e] miraculous *effects* do declare an omnipotent *cause* [f] manifesting the efficient to be Almighty. And that one [g] *miracle* is *greater* then another, is not in respect of God's *power*, which being infinite, admits no degrees, but is [h] *equall* and the *same* in all; but in *comparing* one miracle with another, they will appear one *greater* then another, in respect of those different degrees, they exceed the strength of nature in their production.

What a miracle is.

and
How one greater then another.

§. 16. *Miraculous* effects exceed the *strength* of nature, either in relation to the *substance* of the thing done; or to the *subject* in which it is done, or the *manner* how it is done. 1. In relation to the *substance* of the thing done; as when the [a] *Sun* went backward at the *Prayer* of *Hezekiah*; or, as when the [b] *body* shall be glorified in the *resurrection* of the *just*; which (for the substance of the thing) *Nature* at no time, and by no means can effect,

Wherein miraculous effects exceed the strength of nature.

[a] Psal. 103. 19
Job 34. 13.
[b] Psal. 103. 19
Heb. 12. 9.
[c] Psal. 22. 28.
Job 7. 20.
[d] Psal. 45. 6.
Isai. 50. 2. 7.
Rev. 15. 3.
1 Tim. 4. 10.
Matth. 16. 18.
[e] Psal. 148. 6.
Isai. 55. 10.
Jer. 33. 20.
[f] Psal. 19. 5.
Hos. 2. 22.
[g] Prov. 6. 6.
& 30. 24.
Jer. 8. 7.
[h] Job 37. 12, 13
Psal. 44. 4.
Psal. 105. 16.
19. 31. 34.
Psal. 103. 21.
Psal. 148. 8.
Isai. 7. 18, 19.

[a] Jer. 31. 35, 36
& 33. 20.
Hos. 2. 22.
[d] Psal. 136. 4.
Psal. 77. 14.
[e] Dan. 4. 3.
[f] John 10. 25.
Acts 2. 22.
Exod. 8. 19.
[g] John 14. 12.
[h] Isa. 40 15. 17

[a] 2 Kin. 20. 11.

[b] 1 Cor. 15. 53
Philip. 3. 21.

effect. 2. In relation to the *ſubject* in which it is done; as to [c] give *life* to a dead *Lazarus*, and [d] *ſight* to a blind *Bartimæus*; nature indeed can give *life*, but not to a dead body; it can give *ſight*, but not to a blind man. 3. In relation to the *manner* how it is done; as the [e] preſent and perfect curing of a *Fever* with a *touch*; the [f] ſpeedy fetching down *fire* with a *word*; both may be done by nature, but not in that *order* and *manner* which is properly the miraculous operation of a divine power. Theſe ſeverall kinds of *miraculous* effects are one *greater* then another; the firſt greater then the ſecond, and the ſecond greater then the third; all according to the ſeverall *degrees* they exceed the ſtrength of *Nature* in her moſt powerfull operations.

[c] Joh. 11. 33. 34
[d] Mar. 10. 46,
[e] Mark 1. 31.
[f] 1 Kin. 18. 38

God's ſpecial Providence over Angels and men.

§. 17. Beſides that *generall* Providence of God common to all the creatures, there is his *eſpeciall* Providence over *Angels* and *men*, correſpondent to their ſo excellent *condition*, as being endued with underſtanding & will; God's *ſpeciall* Providence over the *Angels*, in his [a] ſubjecting them to his government, [b] appointing them their miniſtrations, & [c] ordering them in their ſervices according to his wil. His *eſpecial* Providence over *men*, appears in his [d] forming them in the *womb*, & giving them *birth*; in his [e] numbring their *days*, & appointing their *deaths*; in [f] ordering their *thoughts*, [g] ruling their *tongues*, & [h] directing their *paths*.

How over Angels.

How over men.

[a] Pſal. 103. 19 Heb. 1. 6.
[b] Pſal. 104. 4. Heb. 1. 14.
[c] Pſal. 91. 11. Matth. 6. 10.
[d] Job 10. 8. Pſal. 139. 13, 14, 15.
[e] Job 7. 1. & 14. 5.
[f] Prov. 16. 1.
[g] Prov. 16. 1.
[h] Jerem. 10. 23

God's peculiar Providence over the Church of his Elect.

The diſpenſation hereof committed to Chriſt, and how perform'd.

§. 18. Beſides this *ſpeciall* Providence of God over *Angels* and *men* in generall, there is a *peculiar* Providence of God over the *Church* of his *Elect* in particular; The *diſpenſation* whereof is committed of the Father unto [a] *Chriſt* the [b] *Prince* of *Peace*, and [c] *King* of *Glory*; and this as he is the [d] *Head* of the *Church*, which is his body; the members of which body he governs by his *Spirit*, [e] putting his *law* into their hearts, and [f] working in them both to *will* and to *do*, ſtill [g] leading them

[a] Pſal. 2. 6. Iſai. 9. 6. 7. 1 Cor. 15. 24. 25.
[b] Iſai. 9. 6.
[c] Pſal. 24. 10.
[d] Epheſ. 1. 20 21, 22. Col. 1. 18.
[e] Ezek. 36. 27
[f] Phil. 2. 13.

them with his *Counsels*, til he receives them unto *glory*.

God's Providence particularly *applyed.*

§. 19. The Providence of God whether [a] *generally* extended, or *especially* [b] eminent, or [c] *peculiarly* gracious, it is [d] *particularly* applyed. Though *generally* extended to all creatures, yet *particularly* applyed to every creature. Every [e] *head*, yea every *hair* of the head; [f] every *sparrow*, yea every *feather* of the sparrow; every [g] *pile* of grasse or [h] *bit* of straw, doth declare not only the immediate presence, but also the Almighty Providence of God; and not only in a *generall* notion, but even in a *particular* relation of providentiall notice and regard.

and how.

[a] Psal. 113. 5. 6
[b] Psal. 139. 16
[c] 2 Chro. 16. 9 Psal. 34. 16.
[d] Job. 39. 1. &c. Psa. 113. 7, 8, 9 Psa. 146. 7, 8, 9 Mat 6. 26, 28.
[e] Matth. 10. 30
[f] Matth. 10. 29
[g] Psal. 147. 8.
[h] Matth. 6. 30

This aptly illustrated.

§. 20. God doth not do with the *world* as the workman with a *watch*; when by the divine art of his all-powerfull *hand*, he hath finished each *wheel*, and fitted each *part*, then to wind it up by a *law* of nature, and set it by him, to observe how the *time* spends, how the *ages* passe; no, but rather God doth with the *world*, as *David* with his *harp*; when artificially made, and accurately strung, he *tunes* the creatures, as so many strings, unto an *uni-sone consent* of divine harmony, by an *obedientiall power*, unto his holy will; and then by his *hand* of Providence he strikes each *string* in its due place, whereby it hath a *particular* note in the [a] *universall* melody of the World's *Halleluia*.

[a] Psal. 103. 22. Psal. 148.

Why God's Providence doth not admit Annihilation *of the creatures.*

§. 21. Such is the Providence of God in his *Government* of the world, and for the *preservation* of his creatures, that there is no *annihilation* of them, either by course of nature, or miraculous power: not by course of *nature*, for in all the vicissitudes of generation and corruption, the *first matter*, as the subject of both, remains incorruptible, and not by miraculous *power*; for the *end* of miracle, as an *act* of divine power, is to manifest the divine goodnesse; and miraculously

to *annihilate*, is not correſpondent to this *end* of Miracles, which is attain'd by *preſerving* rather then by *annihilating*.

CHAP. IX.

Concerning the Angels Elect and Apoſtate.

What the nature of the Angels is.

§. 1. THe *Angels* (in [a] number innumerable) were created in [b] chiefe *excellency* over all the creatures, being [c] *ſpirituall* and [d] *immortall* ſubſtances, beautified with a more [e] excellent *knowledge*, [f] *uprightneſſe*, [g] *agility*, and [h] *ſtrength*.

How and when created.

§. 2. Created *they* were all together, and at once, ([a] propagation being inconſiſtent with the *Angelicall* Nature, and proper only to corporeall ſubſtances) made the [b] *hoſt* of the inviſible Heavens, as the [c] *Stars* are the hoſt of the viſible, and ſo a [d] part of the (*Haxameron*) ſix dayes creation. Indeed, the *Angels*, being a *part* of the Univerſe, were certainly created with the *whole* Univerſe, of which they are part, the whole conſiſting of creatures *ſpirituall* and *corporeall*.

Why and how immortall.

§. 3. The *Angels* are therefore *immortall*, becauſe immateriall; immortall *intrinſecally* in the conſtitution of their natures, not *extrinſecally* in relation to God's power; which, as it did produce them out of nothing by *creation*, ſo can it reduce them into nothing by *annihilation*. It is God's property alone to be [a] abſolutely *unchangeable* in himſelfe, and in relation to all outward Agents.

The triall of Angels.

§. 4. For the *government* of the Angels by his Providence; God imprinted in them a [a] *knowledge*

[a] Dan. 7. 10. Heb. 12. 22.
[b] Job 38. 7.
[c] [d] Heb. 1. 7. 14 Luke 20. 36.
[e] 2 Sam. 14. 20 2 Cor. 2. 11. Epheſ. 6. 10.
[f] Job 38. 7. John 8. 44.
[g] Iſai. 6. 2. Ezek. 1. 7. Rev. 14. 6.
[h] 2 Pet. 2. 11. Matth. 12. 20.

[a] Mat. 22. 29, 30.
[b] Pſal. 103. 21
[c] Jer 33. 22.
[d] Gen. 1. 1. & 2. 1.

[a] Malach. 3. 6. Jam. 1. 17.

[a] John 8. 44.

ledg of his *Truth* at their creation, and enacted them a *Law* for their *trial*, to which *law* having annexed a *promise* of free reward upon obedience, and a *threatning* of due punishment upon transgression, *some* of the *Angels* being firm in their *obedience* commanded, became partakers of the *reward* promised; being [b] confirm'd in *grace* [c] through *Christ*, and establish'd in [d] *glory* with God; according to their [e] severall offices and degrees enjoying his *presence*, and doing him [f] *service* for ever in Heaven.

The obedience and confirmation of the good Angels.

[b] 1 Tim. 5. 21 Luke 9. 26.
[c] Eph. 1. 10, 22 Col. 2. 15, 20
[d] Matt. 18. 10 & 22. 30 2 Cor. 11. 14
[e] Ephes. 1. 21 & 3. 10 Col. 1. 16 1 Thes. 4. 16
[f] Psal. 103. 20 Isa. 6. 3. Luke 2. 14. Rev. 5. 11, 12

§. 5. The Angels *confirmation* (then) is in the [a] *beatificall vision*; and indeed, this and this alone doth establish in a gracious impossibility of falling, to *behold* God in his essence; which is the full enjoyment of the chiefest good, from which the *Blessed* cannot apostate; it being more possible for them to *quit* their *being*, then to *desert* their *God*, and *forsake* their *Blisse*. Which Blisse of the beatificall vision being *supernaturall*, could not be given to the Angels in their *Creation* from God, but in their *confirmation* by Christ.

In what the confirmation of the good Angels.

[a] Matt. 18. 10. 1 John 3. 2. 1 Cor. 13. 12

§. 6. The Angels and man were (indeed) created happy, in that naturall *blessedness* of spirituall contemplation, but not that super-naturall *blisse* of the Beatificall vision, which being the last *end* of the rationall and intellectuall Creature, could not be attain'd by any ordinary *work* of nature, but by some extraordinary [a] *act* of *Grace*. For, To *be*, and to be *Blessed*, is one and the same in none but God; and therefore to be is from *Nature*, but to be blessed is from *Grace*, as the last *end* of being in a perfect *communion* with God through Christ by *love*.

How and why from grace, and not from nature.

[a] 1 Tim. 5. 21

§. 7. This we know, that neither can the *understanding* attain in it's knowledg, nor can the *will* pursue in it's desires, what is above it's nature to de-

This grace in the understanding.

ſire or know. Wherefore the *Divine Eſſence* being an *Object* infinitely tranſcending every created *underſtanding*, it was impoſſible the Angels ſhould know God in his eſſence by any *naturall light*, but by a [a] *ſupernaturall grace*; which ſupernaturall *grace* doth fortify the underſtanding of the Angels (as an *habit* doth ſtrengthen the faculty of the ſoul) to apprehend God in the glory of his *Divine Nature*.

[a] Pſal. 36. 9.

and in the wil made perfect by Chriſt.

§. 8. With which ſupernaturall light in the *underſtanding* to *know*, the Angels have communicated to them a ſupernaturall ſtrength in their *will* to *love* God in his Eſſence, as the *laſt end* of their being, and the *full Object* of their happineſs. Thus, The Angels in their beatificall viſion of God, become united to him by *love*, and are confirmed in their ſupernatural bleſſedneſs through *Chriſt*, The [b] *Head* of all *Power*, and [c] the *Center* of all *Unity*.

[b] Eph. 1. 22 Col. 2. 10.
[c] Eph. 1. 10. Col. 1. 20.

The fall and puniſhment of the evill Angels.

§. 9. Others of the *Angels* under the conduct of their [a] *Prince*, called [b] *Satan* and the [b] *Divell*, by their *ſin* committed, brought upon themſelves the *puniſhment* threatned. And ſo falling from the [c] *Truth*, they fell from their [c] *eſtate*, throwne down [d] from Heaven to Hell, there to be reſerved in [d] chaines of darkneſs unto the judgment of the *great day*; that *day*, when Chriſt ſhall fill up their meaſure of *wrath*, in a [e] full and finall *condemnation* of them to Eternall torments.

[a] Mat. 12. 24. Eph. 2. 2.
[b] 1 Chro. 21. 1. Mat. 4. 1. Luk. 10. 18. Rev. 12. 9.
[c] Joh. 8. 44. Jude. 6.
[d] Luk. 10. 18. 2 Pet. 2 4. Jude. 6.
[e] Mat. 25. 41. 1 Cor. 6. 3.

The ſervice of the good Angels in behalf of Chriſt's Church.

§. 10. And now, as *God* in mercy and love hath *ſet* and *appointed* the [a] good, holy and elect *Angels* under [b] Chriſt, to be [c] *miniſtring* Spirits for the benefit of his *Children* in their [d] direction, protection and comfort; ſo hath *he* in judgment and wrath *permited* and *ordered* the [e] Evill, Rebellious, and Apoſtate *Angels*, under Satan to be [f] *ſeducing* Spirits, for the deceiving of the *wicked* by their

[a] Luk. 9. 26. 1 Tim. 5. 21
[b] Eph. 1. 20, 21, 22.
[c] Heb. 1. 14. Pſal. 91. 11.
[d] Pſal. 34. 7. Luk. 2. 10. & 16. 22. Gal. 3. 19.
[e] Luk. 8. 2. & 9. 42
[f] 1 Sam. 16. 14 Joh. 8. 44. 1 Ki. 22. 21. 22 2 Cor. 2. 11. & 4. 4. Eph. 2. 2. Rev. 12. 9.

The uſe and malice of the evil Angels in reſpect of the wicked.

their temptations, suggestions, and subtilties.

§. 11. Thus doth God make good the *end* he aimed at in all his works of *Creation* and of *Providence*, even to manifest the [a] *glory* of his *Name*; making some of the Angels to be [b] *Mirrors* of his free mercy, others [c] *spectacles* of his severe Justice, both the *subjects* and *examples* of his wisdome, holiness, and power. And now, as the [d] *good Angels*, which stand, are confirmed in *Blisse* above all fear of falling; so the [e] evill *Angels*, which are fallen, are plungd in *misery* below all hope of recovering.

God's glory manifested in both.

No fear to the good, no hope to the evil Angels.

[a] Isa. 6.3. and 43.7
[b] 1 Tim. 5.21
[c] 2 Pet. 2.4
[d] Matt. 18.10 Luke 20.36 1 Tim. 5.21
[e] 2 Pet. 2.4. Jude v. 6. Revel. 20.10

§. 12. Among the Angels in Heaven, there are different [a] *orders* and *degrees*, all according to their different *offices* and *ministries*; and the [b] *names* or *appellations* given them in Scripture are not proper to them in their naturall constitutions, as *Spirits*; but in their virtuall operations, as *Cherubims*, *Seraphims*, &c. and in their [c] temporary Ministrations, as *Angels*. Which name of *Angels* doth signify them to be [d] *Messengers*, being especially imployed of God in the behalf of man.

What the orders & names of the good: how given and constituted.

[a] Ephes. 1.21. Col. 1.16
[b] Isa. 6.2. Dan. 8.16. and 9.21. and 10.13. Gen. 3.24
[c] Dan. 10.13
[d] Heb. 1.7, 14

§. 13. And when the Angels sent from God appeared in [a] humane shape, they did but *assume* those *bodies* in which they performed their Ministries; putting them on, suddenly formed of some *preexistent matter*, and putting them off (as a man doth his cloaths) as suddainly resolv'd into the same *matter preexistent*. And those bodily *actions* which they perform'd, as eating, speaking, going, &c. though they were actions *truly reall*, yet were they not operations *properly vitall*; they did indeed proceed from a *living* principle, but were not acted in a *living* subject; those bodies being only temporarily *assumed* by the Angels, not hypostatically *united* to them. §. 14. That

How they assum'd bodies in their ministrations with men.

What the actions they perform'd in those bodies.

[a] Gen. 18.2,8 & 19.1,2,3

What their knowledg, how increas'd and perfected.

§. 14. That excellent *knowledg*, which the good Angels had by [a] *nature*, is much improved by what they have by [b] *experience*, and is further increased by what they have from [c] *Revelation*, but made incomparably excellent by what they have from the [d] *Beatificall vision* of God. Such (then) is the fulness of *intellectuall light* in the Angels, that what they know, is not apprehended in parts, by a *discursive* reasoning, but comprehended at once in a [e] present *intuition* of their understanding; and this so perfect and clear as is without any the least *mixture* of falsehood, or *mist* of Errors.

[a] John 8.44.
[b] Luke 15.10. 1 Cor. 11.10. Ezek. 10.3.
[c] Dan. 8.16. & 9.21.
[d] Matt. 18.10.
[e] 1 Cor. 13.12

Yet know not all things, not the secrets of the heart.

§. 15. But though the Angels are so excellent in *knowledg*, yet do they not know all things; no, not the [a] *secret* thoughts of *man's* heart, but as they are either *revealed* by Gods Spirit, or discovered by mans self; he manifesting his *affections* by their *effects*, his *thoughts* by their *signes*, whether internall in the soul, or externall in the body. To [b] be (ὁ καρδιογνώστης) the *searcher* of *hearts*, is the Prerogative of God alone; And if the Angels know not the [c] *secrets* of man's heart, much less can they know the *secrets* of God's counsel, but when revealed: so that the *Mysteries* of Grace, are not known to the Angels, but by *Revelation* from God.

This God's prerogative.

How they know the mysteries *of Grace.*

[a] 1 Cor. 2.11.
[b] Jer. 17.10. Rev. 8.27.
[c] 1 Cor. 2.11.

How they admonish.

§. 16. The blessed Angels, as [a] our Spirituall *Counsellors*, they may by presenting truth to the mind internally *admonish*; as our Heavenly *friends*, they may by secret instigations privately *perswade*; but they cannot by any saving enlightnings *illuminate* the mind, or by any effectual operation *move* the will; for he who is (ὁ καρδιογνώστης) the *searcher* of the heart, he and he alone [c] is (ὁ καρδιοστρέπτης) the *Converter* of the heart.

and perswade. yet cannot savingly enlighten *or* convert. *this also God's* prerogative.

[a] Matth. 2.20. & 3.19. Acts 27.23
[b] Heb. 1.14.
[c] Pro. 21.1. Jer. 31.18.

§. 17. When the holy *Angels* are busily employ'd

ploy'd in their *Ministry*, for the service of God's children, they still behold the *face* of God, by vertue of his omnipresence; and though their Ministry be on *Earth*, yet are they said to be in *Heaven*; though not in respect of *place*, yet in respect of the *beatificall vision*, for that, as whereſoever the Royall person of the *King* is, there is the *Court*; so whereſoever the glorious presence of *God* is, there is Heaven. Wherefore, as the *Labourer* hewing wood in the *Sun-shine*, so plyes his work, as that withall he enjoys the light, cheared with the *warmth* of the *refreshing beams*; so the *Angels* performing their Ministry in *God's presence*, so discharge their office, as that withall they enjoy their blessedenss, encompass'd with the *glory* of the *beatificall vision*.

How the Angels enjoy Gods presence *in their* ministrations *to the Church.*

Aptly illustrated.

§. 18. We allow the holy *Angels* a *due proportion* of our love, our [a] reverence, and our [b] imitation, but may not robbe [c] *Christ* of the glory of his *mediation* by making [d] them our *mediators*; And seeing that Invocation of *Prayer* is a maine [e] Part of Divine *worship*, it must be [f] *appropriate* unto God, and therefore it cannot [g] without *idolatry* be applied unto Angels, who are our fellow creatures, though far above us in the glory of their creation. We may not *invocate* any, but him, who is the [h] *Angell* of the *Covenant*, Christ Jesus, from whom [i] *Jacob* (having received deliverance himself) beggs a blessing upon *Joseph's* sons.

[a] 1 Cor. 11. 10
[b] Matt. 6. 10
[c] 1 Tim. 2. 5
[d] Col. 2. 18.
[e] Psal. 50. 15. & 72. 15
[f] Isa. 42. 8
[g] Judg. 13. 16. Rev. 19. 10
[h] Mal. 3. 1
[i] Gen. 48. 16

What honour *wee give the good Angels as their* due.

What wee may not give, *as not being* due. *Not make them our* mediators, *not* invocate *them: and why.*

§. 19. What is the *manner* of *working* whereby the Angels exercise and actuate their power, and what their *manner* of *Utterance*, whereby they signifie and communicate their thoughts, we cannot determine, because it is not revealed; only this, the *former* we believe to be [a] wonderfully *effective*, the *later* to be [b] cleerly *significant*, and *both* exceeding quick and speedy in the performance. So that

[a] 2 Kin. 19. 35 Psal. 103. 20
[b] 1 Cor. 13. 1

Their manner of working *and of* utterance *not known.*

what we believe of both.

What meant by the tongues *of Angels.*

that when the Scriptures tell us of the *Tongues of Angells*, they are Metaphorically to be understood, of that *Angelicall Utterance* whereby they outwardly manifeſt, what they inwardly conceive.

What Reaſon *dictates concerning the* ſpeech *of Angels.*

§. 20. Thus much *Reaſon* dictates to us, That the *Will* being Empreſſe of all the faculties, doth move the *Underſtanding* in it's intellectuall operation, by whoſe *actuall knowledg*, if the Will confines within the limits of the Mind, a man (by that *inward word* of the mentall conception) [a] *ſpeaks* unto himſelf; But if the Will requires it to be manifeſted without, and expos'd to open view; by the *outward word* of voice, or [b] hand, or eye, or other externall ſigne, a man *ſpeaks* unto another. But in that *language*, or rather, *Manifeſtation* of the inward thoughts which is *Angelicall*, one Angell ſpeaks unto another (having no *Obſtacle* of bodily ſubſtance, and ſo, no need of externall ſign) by the onely *act* of the *Will*, as willing, what he knows or deſires himſelfe, to be made known and manifeſt unto another.

[a] Matth. 9. 3, 4

[b] Luke 1. 22

How different, *and how* agreeing *with that of Men.*

§. 21. With men, the *Secrets* of their heart are kept hid by a double *obſtacle*, that of the *Will*, and that of the *Body*; ſo that the thoughts of the *heart* which a man wils not to be reveal'd at all, are kept *hid* from the Angels, as *lockt* up by the will; and when a man wils his thoughts to be *known*, if he declare them not, they are kept *hid* from Men as *vail'd* with the Body; for, though the *mind* be neer ſo open as unlockt by the will, yet not being expreſs'd by ſome ſenſible *ſigne*, ſuch is the thick wall of fleſh, that we ſee it not. But with the Angels, being *ſpirituall ſubſtances*, the only door to ſhut in, or let out the *ſecrets* of the *Mind*, is the *Will*; ſo that, no ſooner doth *one* Angel will that *another* know, but the *other* preſently knows what *that* Angel wils.

§. 22. It

§. 22. It is consonant then to Reason, that the *speech* of *Angels*, is the same with that of *Soules* when separate from their Bodies; even an act of the *Wil* ordering the conceptions of the *Mind* to be manifested to another. For that, remove the wall of flesh, and the soul then needs no *door* of the mouth for the mind to come forth at, by *voyce* to shew it's self; the Will ordering the counceptions to be manifested, is *language* enough to speak the intentions of the mind, for others (whether Angels or soules separate) to apprehend. This then is the *voyce* and *language* of an [a] *Angell*, even, a willing another to know, what he wils by him to be known.

How the same with that of the souls separate.

[a] 1 Cor. 13. 1. Jude 9.

§. 23. *The Sin* of the Apostate Angels, which was the cause of their fall, we cannot particularly discern, because the Scriptures do not plainly discover. We suppose it to have been a *sin* immediately against the *Son* of God, accompanied, or rather compleated with the [a] *Sin* against the *Holy Ghost*, in an irreconcileable *hatred*, and *enmity* against that *truth*, of which they were in conscience so fully convinc'd; Upon [b] Satan's *pride* and envy at Christ's person did follow his *malice* and [c] *hatred* of Christ's Truth, even the [d] *eternall Gospel* of his Incarnation, as ordained of God in humane nature [e] to be the head of the *Angels*, [f] united to the body of his Church. Which *malice* and *hatred* of Christ and his truth, Satan hath ever since prosecuted by *bloudy persecutions* rais'd against his Church, by *horrid blasphemies* and *Heresies* vented against his person in his Divinity, his Humanity, and the offices of his Mediation.

What the sin of the Apostate Angels.

Satans malice against Christ, and how especially prosecuted.

[a] Mat. 12. 24 and 31. 32.
[b] Isai. 14. 12, 13, 14, 15
[c] Joh. 8. 44.
[d] Joh. 14. 6. Rev. 14. 6.
[e] Eph. 1. 22. 23
[f] Eph. 1. 10.
[a] Mat 13. 19. & 16. 25 Eph. 6. 12.
[b] 2 Pet. 2. 4. Jude 6.
[c] Luk. 10. 18
[d] 2 Cor. 2. 11. & 11. 3 Eph. 6. 11 Jam. 2. 19.

§. 24. Though the evill Angells are [a] *spoil'd* of grace by their sin, and [b] *involv'd* in darkness by [c] their fall; yet are they eminent in [d] *knowledg*

What the knowledge of the Apostate Angels.

how encreas'd.

how not foretell *events.*

how foretell *them.*

The end of all diabolicall predictions.

why not to be allowed *of.*

What the power of the evill Angels.

how exercised.

What their names, *and how proper and common.*

by their *Nature*, and this much [e] heightened by long *experience* in the world, and from divine [f] *revelations* in the Scriptures; yea by [g] frequent *contests* with the good Angels, yet can they not [h] *foretell* future events, by any light of foreknowledg in and from themselves; but what they do *foretell* are either such things as they find foretold by the holy *Prophets*, or prepared in naturall *Causes*, or such things as they *know* already design'd, being privy to the good, and [i] assistants to the wicked designes of men; or such things as by some evident signes they *conjecture*, or by some seeming probabilities they *presume*; but whatsoever is the *prediction* or *revelation* from the evill Angels, it is intended to [k] *deceive* and *seduce*; to *mischiefe* and *destroy*; and therfore [l] neither is to be sought for, nor to be allowed of; all complyance with Divells being a [m] renouncing of God, and thereby a ruine to the soul.

§. 25. As the *Evill spirits* are eminent in *knowledg*, so are they also [a] mighty in *power*, yet a power [b] limited and restrained, God holding them fast in the *Chain* of his *Providence*; so that, when made *executioners* of his wrath, they are kept [c] subject to the *command* of his will. By divine Permission and Providentiall ordination it is, that the *Evill spirits* exercise their [d] power in the fire, in the air, in the waters, and on the earth; upon trees, upon beasts, and upon men. *Some* [e] men they actually possesse, *some* they [f] wickedly pervert, *some* they [g] eargerly oppose, but *all* they [h] daily tempt, and with the [i] *best* they often prevail, though not so [k] fully to overcome and finally to destroy.

§. 26. The *Prince* of the *apostate Angels* is called by those [a] *names* in an eminencie of Evill, which will fit all the rest in their proportion of Evill. He is called sometimes the [b] *Divel* (the [c] *Accuser*) with lies,

[e] Eph. 6. 11. 12
[f] Mat. 4. 6. and 8. 29. Jam. 2. 19.
[g] Jude 9.
[h] Isai. 4. 23.
[i] 1 Ki. 22. 21, 22
[k] Mar. 1. 36. Act. 16. 17, 18
[l] Deut. 13. 1, 2, 3 Eph. 6. 11.
[m] 2 Cor. 6 14, 15 Eph. 5. 11
[a] Mat. 12. 29 Eph. 6. 12.
[b] Job 1. 12. and 2. 6. 1 Pet. 5. 8.
[c] Mar. 8. 32 Rev. 7. 2. 3.
[d] Job. 1. 12. 16. 19 Eph. 2. 2. Revel. 7. 2. 3.
[e] Luk. 8. 30. Mat. 8. 16.
[f] Luke 22. 3. Act. 5. 3. Eph. 2. 2.
[g] Zech. 3. 1. 1 Thes. 2. 18.
[h] 1 Pet. 5. 8. 2 Tim. 2. 26.
[i] 1 Chron. 21. 1 Luk. 22. 31. 57
[k] Gen. 3. 15. Psal. 51 Luk. 22. 61. 62 Rom. 16. 20.
[a] Mat. 25. 41 Luk. 10. 17.
[b] Joh. 8. 44.
[c] Joh. 3. 8.
[c] Rev. 12. 10

lies, reproaches & calumnies *accusing God* unto man, and man unto God. Somtimes the [d] *Tempter*, by evil suggestions still soliciting unto sin. Sometimes the [e] *wicked one*, being full of iniquity himself, and ever prompting others unto wickedness. Somtimes [f] *Satan* (the *Adversary*) setting himself against God and Christ, the good Angels and holy men, raising and promoting enmity and contentions. Sometimes the [g] *Enemy* and the [h] *Destroyer*, raising [i] seditions and wars to destroy *nations*, [k] dissentions and divisions to ruine *families*, [l] persecutions and Heresies to infest the *Church*. In all which God doth *manifest* the *riches* of his wisdome, and *greatness* of his power; to the *glory* of his mercy, and the advancement of his Justice, in [m] the gracious salvation of his *chosen*, and the [n] just condemnation of the *wicked*.

God's glory manifested in all.

§. 27. By his *subtilty* and *power* Satan doth work his [a] lying *wonders*, deceitful in themselves, and intended by him for the deceiving of others; yea, sometimes he doth work [b] *true* signes, yet thereby aims he at the destruction of *truth*; which true *signes*, though they seem wonderful, yet are they not such wonders as are truly [c] called *Miracles*. For they cannot be any *Supernaturall Effects*, being only the events of some *Naturall Causes*, [d] which Satan by a secret subtilty doth compact, not by any proper power doth produce. Every supernatural *Effect* must needs be the issue of a supernaturall *Cause*, which is God; and [e] he alone who did wonderfully create the world without matter pre-existent, can powerfully create *wonders* without means cooperating; and such were the [f] glorious *Miracles* of Christ, whereby he did testifie the divine power of his *God-head*.

The wonderfull working of Satan,

Why not true *miracles.*

all miracles are from God.

such the miracles *of Christ.*

§. 28. Wherefore, if the Divell could work *true Miracles* to perswade *false Doctrines*, then were *Miracles* a weake and insufficient [a] argument to con-

Why not such the workings *of Satan.*

[d] Mat. 4. 3. 1 Thes. 3. 5.
[e] Mat. 13. 19 Eph. 6. 16.
[f] Luk. 10. 18. Act. 26. 18.
[g] Mat. 13. 25 Luk. 10. 19
[h] Rev. 9. 11
[i] Rev. 20. 8
[k] 1 Sam. 16. 14
[l] Mat. 13. 25. Rev. 12 12, 13 17
[m] Mat. 24. 24 Luk. 21. 18
[n] 2 Thes. 2. 10 11, 12
[a] 2 Thes. 2. 9
[b] Deut. 13. 1. 2 Mat. 24. 24.
[c] Act. 8. 13.
[d] Exod. 7. 12 and 8. 7.
[e] Psal. 72. 18 and 136. 4.
[f] Joh. 10. 25 Act. 2. 22.
[a] Mar. 16. 17. 20

firm the *true faith*. Besides, that is a true *Miracle* which is above the *order* of created *Nature*, and so above the *reach of any created* power, whether it be in the good Angels or in the Evill. As for those [b] *Diabolicall* impostures (then) wherewith *Satan* doth delude the sight and deceive the fancy, however they may seem [c] *prodigious* operations, yet are they indeed but *airy* apparitions.

[b] 1 Sam. 28. 12, 13 Act. 8. 9, 11.
[c] 1 Sam. 28. 13 Act. 8. 9. 10

The punishment of the evill Angels. 1. *of losse.* 2. *of sense.*

§. 29. The *Evill Angels* by their *Apostacy* incurr a double punishment; of *losse*, and of *sense*. Their punishment of *losse*, in being [a] cast out of Heaven, their punishment of *sense*, in being [b] tormented in Hell; which *torment* is not only that of inward *anguish*, made more accurately griping by horrid *despair*, but also that of outward *flames*, made more horridly dreadfull by [c] outer *darkness*. And the *Apostate Angels* (though Spirits) become tormented with *scorchings* from the infernal flames, as the *souls* of men (though Spirits) become affected with *pain* from their distempered bodies. The *manner* is wonderfull, the *measure* inconceiveable, the *Truth* reall. And seeing that among *contraries*, as the reason, so the faith of the one doth cleer and confirm the reason and faith of the other; therefore we may conclude, That if there be a *Divell*, there certainly is a *God*; and if *Evill* Angels to serve the Divell, then sure *good* Angels to attend that God; And if there be an *Hell* of torment for the wicked, then sure there is an *Heaven* of joy for the godly.

[a] Luk. 10. 18 2 Pet. 2. 4.
[b] Mat. 25. 4.

How tormented with the infernall fire.

Luk. 10. 18.
[c] 2 Pet. 2. 4. Jude 6.

How the doctrine concerning Divels helps to confirm the faith of God.

CHAP.

CHAP. X.

Concerning the eſtate of Man before his Fall.

§. 1. THat [a] *efficient vertue* whereby the world was made, and which in the [b] world as in its *effect* is manifeſted and declared, doth not relate to the *ſubſiſtence* and *Perſons*, but to the *eſſence* and [c] *Will* of the Deity; therfore though by the common *works* of creation is made [d] known Gods eternall *power* and *Godhead*, yet [e] not the myſtery of the *Trinity*. But when God doth form *man*, to denote the excellency of his creature, and to declare ſomewhat of the Myſtery of the *Trinity* in the *plurality* of the perſons) he calls a *councell* (as it were) for man's *creation*, and propoſeth himſelf as the *pattern* of his *Being*: *Let us* (ſaith God, even Father, Son, and Holy Ghoſt) *Let us make man in our image, after our likeneſſe*; thereby imprinting in man a conformity to the Divine nature; yea ſome reſemblance of the Perſonall ſubſiſtences.

By the common works of creation is manifeſted the wil and power of the God-head.

not the myſtery of the Trinity.

That *clearly manifeſted*, this *darkly preſen-in man's* creation.

Created in God's image.

§. 2. This *conformity* unto the Divine Nature wherein man was created as the image of God, did appeare moſt of all in the *Soul*, much in the *body*, in the *perſon*, and in the ſtate of man before his fall. Man's *Soul* in its nature did (in ſome proportion or analogie) repreſent *God* in his eſſence; as being a ſubſtance [a] *ſpirituall* and [b] *immortal*, as God is; endued and adorned in his *underſtanding* with [c] perfect knowledg, in his *will* with [d] liberty, in his *affections* with purity, and in all his *faculties* with [e] holineſs and righteouſneſs.

Wherein the image of God in man did conſiſt.

1 *In reſpect of his* ſoul.

§. 3. That *conformity* in man to Divine Nature in reſpect of his *body*, did conſiſt in a [a] ſecret *harmony* (not viſible ſhape) of the *parts*, and in an [b] excellent

2 *In reſpect of his* body.

[a] Jer.51.15.
[b] Pſal.19.1.
[c] Rev.4.11.
[d] Rom.1.20
[e] Mat.16.16. 17.
[f] Gen.1.26.27
[a] Gen.2.7. Luk.23.46. Act.7.59.
[b] Pſal.49.15. Mat.10.28. & 22.32 Phil.1.23. 1 Pet.3.19.
[c] Col.3.10.
[d] Eccl.7.29.
[e] Eph.4.24 Luk.3.38
[a] Rom.5.13
[b] Gen.2.25.

lent *beauty* (not externall figure) of the *whole*; such was the beauty of the body from the vertuous lustre of the soul, as is the light of the lanterne from the bright shining of the candle. Yea, the *members* of mans body *represent* unto us the *attributes* of God's nature; and therefore as the *parts* of the Jews tabernacle did [c] bear the *image* of heavenly mysteries, so do the parts of man's body bear the image of the divine attributes; so that we say the [d] *Eye* of God, to denote his wisdome and knowledg; the [e] *arm* of God, to intimate his power and strength; the [f] hand of God, to signifie his protection and providence.

[c] Heb.8.5. & 9.23.24.

[d] 2 Chr.16.9. Psal.11.4. Jer.32.19

[e] Deut.33.27. Exod.6.6.

[f] Psa.139.10. &145.16

3. *In respect of his* person.

§. 4. That part of God's *image* in man which relates unto his *person*, doth consist in that *Soveraignty* and *dominion* given [a] him of God over the creatures, being [b] placed in *Paradise* as his royall seat, the [c] beasts of the Earth there made *subject* to him. And such is the excellency of this *representation* of God, in *soveraignty* and *dominion*, that [d] *Kings and Judges* of the earth are therefore called *Gods*. And this part of God's image is *peculiar* to man [e] above the woman, who in all particulars else is *equall* to the man, having her *Originall* being correspondent to her *Conjugall* condition, being [f] *taken out* of man, not from the head, or feet, but the *side*; and so to be, not his Mistresse, or his Hand-maid, but his [g] *Associate*, [h] neer in relation, and deare in affection each to other.

[a] *Gen.*1.26. 1 Cor.11.7.

[b] *Gen* 2.8.

[c] *Gen.*2.19.

[d] Psal.82.6.

[e] 2 Cor.11.8,9

[f] Gen.2.22. 1 Cor.11.8

[g] Gen.2.18. Eph.5.22,23

[h] Gen.2.23,24 Eph.5.28,33.

This peculiar to to man *above the* woman.

Woman otherwise equall to the man.

4. *In respect of his* estate.

§. 5. Thus man who was spirituall and immortall in his *soul*, who had knowledg and wisdome in his *understanding*, liberty and uprightness in his *will*, integrity and moderation in his *affections*, an harmony and soundness in his *members*, Soveraignty and dominion in his *person*, must needs have a felicity and blessedness of *estate*, and so be (in his propor-

proportion and measure) a compleate [a] *image* of God, who could not know misery [b] till he knew sin, and so not cease to be *happy*, till he did cease to be *holy*.

In all man a complete image of God.

§. 6. Besides this *Image* of God in a *conformity* to his divine nature, there is in man some *likeness* of the Trinity in a *resemblance* of the personall subsistences; Which may be found, either in those *three faculties* of the soul, the Understanding, Memory and Will, which *three* faculties have but *one* soul, and the soul is *one* and the *same* in all the three faculties: or else, in the *frame* and *order* of man's intellectuall nature and operation, for that in *one* and the *same* spirituall Being, the *understanding* doth beget the *Word* of the mind, the image of it self, in which it knows; and from both issues a *Dilection* in the *Will*, whereby it *loves*: which is some *likeness*, though no perfect Image of the *Trinity*.

What the resemblance of the Trinity in man.

§. 7. Wherfore, when God saith, [a] *Let us make man in our own image, after our likeneſſe*; those words, *After our likeness*, we understand aright (ἐξηγητικῶς) by way of exposition to those words, *In our Image*; and so, they intimate unto us what this *image* is; not of identity, but of analogie; not of essence, but of quality; *that* being [b] proper unto Christ, *this* common unto [c] Angels and [d] Man. Man (then) being made in God's image, and after his likeness, doth denote a *distance* of diverſity, as wel as declare a *nearness* of similitude. Indeed Christ, and Christ alone, is the *perfect* and *equall* image of God, being *coessentiall*, and *coeternall* with the Father; so that, God's *image* is in Christ, as that of the King in his connaturall *Son*, by generation; but in man, as that of the King in his publick *Coyne*, by impression.

What most properly meant by those words of God in the creation of man, After our likeness.

§. 8. It is an inseparable *property* of Man's soul, in

[a] Gen. 9. 6.
[b] Gen. 2. 17. Rom. 6. 23.

[a] Gen. 2. 26.

[b] 2 Cor. 4. 4. Col. 1. 15. Heb. 1. 3. Joh. 14. 9. 1 Tim. 3. 16.
[c] Job. 1. 6 Mat. 22. 30.
[d] Gen 9. 6. 1 Cor. 11. 7.

The soul's immortality not lost by the fall.

What the change *in man by his fall.*

in its analogicall *conformity* to God's nature, to be *immortall*; which could not be lost by the *fall*; for that, in man degenerated by Sin, as in man regenerated by Grace, the *change* is reall, but not essentiall; it is in [a] qualities, but not in substance; it is in the gifts and habits of the mind, and thereby in the *excellency*, not in the *essence* of the soul; And as not in the soul's essence, so nor in its essentiall powers and properties; man by his fall doth become indeed [b] *brutish*, but not a *brute*. [c] *Like* the beasts in sensuality, but not *a beast* in reall truth.

[a] Col. 3. 10. Eph. 4. 24.

[b] Jer. 10. 14. [c] Ps. 49. 12. 20.

Why the soul is immortall.

§. 9. The soul then in all men continuing to be *immateriall*, it must needs be *immortall*, which otherwise could not be capable of an [a] eternall *reward* in the godly, or an [b] eternall *punishment* in the wicked: and needs must the soul be immortal, which is spiritually begotten of [c] immortall *seed*, and nourish'd by [d] incorruptible *food*; which, together with our whole Christian *faith*, would become [e] vain, yea perish in the soul's mortality: So that we cannot professe the *Religion* of Christ, if we deny the *immortality* of the soul.

[a] 2 Cor. 5, 1. Rom. 2. 7. 1 Pet. 1. 4. [b] Mat. 25. 4. Mar. 9. 43. 44 [c] 1 Pet. 1. 4. [d] Joh. 6. 51. [e] 1 Cor. 15. 13 14

When the soul is created *and* infused *into the body.*

§. 10. The *soul* is not [a] pre-existent in its self before it is united unto the body by inspiration from God; but as in the [b] *primitive* being of the soul in *Adam*, so in the *successive* beings of souls in all men; The [c] soul is then *infused* by Creation, and *created* by infusion when the body is prepared by a fit * organization of the parts, made capable to receive it. Whose *Royall seate* is in [d] the heart, and by its (analogically) omnipresent power and infinite essence in its *little world*, it actuates [e] the whole body, and each member according to the severall dispositions of the *Organs*. And the soul thus inspired or infused, it is not *(de Deo) of God* in his essence;

[a] Rom. 9. 11

[b] Gen. 2. 7

[c] Num. 16. 22 Zach. 12. 1. Col. 1. 17 Joh. 5. 17 * Exod. 21. 22

[d] Deut. 5. 29. and 6. 5 and 30. 14 Pro. 23. 26 Heb. 8. 10.

[e] 1 Cor. 12. 14, &c.

what it's principall seat, and how it informs the body.

essence; but [f] *(a Deo) from God* in his power, and so it is [g] *his offspring* by way of efficiency, in a conformity of divine *habits* in its qualification, not by an identity of divine substance in its Constitution.

How the soul is the off-spring *of God.*

§. 11. In man's primitive integrity, *Reason* being subordinate unto *God*, and the inferior *faculties* subordinate unto *Reason*, Man was in a proportion possest of all *vertues*; some in *habit*, though not in *act*, some both in *act* and in *habit*. Those *vertues* which did imply an imperfection in man's estate, were in him only according to their *habits*, and not their *acts*, as mercy and repentance, which implyes misery and sin. Those *vertues* which did imply nothing repugnant to man's created perfection, were in him, both according to their *habits* and their *acts* as Faith, Hope, and Charity; Justice, Temperance and Chastity; and the like.

How possest *of all* vertues *in its integrity.*

§. 12. Seeing the *soul* doth receive its being by [a] creation, it cannot be (extraduced) *propagated* by generation; as if the soul were from the soul as light is from light, or the body from the body; for then sure, *Adam* would have said [b] of *Eve*, that she was *spirit* of his *spirit*, as well as *flesh* of his *flesh*; neither can that be by natural generation, which is *incorruptible* in its nature; yea *simple* and *indivisible* in its substance; now such is the [c] *soul* of man.

The soules of men not propagated. *and why.*

§. 13. Yea, the soul being an *immateriall* and *immortall* substance, subsisting in its selfe, and so, [a] having the operations of life without the Body, it cannot be by *Generation*, but must have its being by *Creation*; otherwise, as it *begins* its being with the Body generated, it should *cease* to be with the Body corrupted, and thereby could not be immortall. Wherefore to say the soul is *propagated* by carnall Generation, were to deny it's immortality, and therewith overthrow the *Faith*,

Especially proved from their immortality.

f Rom. 11. 36.
g Act. 17. 28. Heb. 12. 9

a Eccl. 12. 7 Isai. 57. 16 1 Pet. 4. 9

b Gen. 2. 23

c Luk. 23. 46 Heb. 12. 9.

a Heb. 12. 23. Rev. 6. 10.

and destroy our *Christianity*.

What the immortality of humane nature.

§. 14. Besides the immortality of the *soul* in its spirituall substance, man in his primitive estate had an immortality of *humane nature*, not whereby he had *no* power to dy, but whereby he had a power *not* to dy; from his *Originall righteousnes* he had a power not to sin, and from thence did flow that his *primitive immortality* in a power not to dy,

and from whence.

and how lost.

[a] death being a punishment, and so a consequent of sin.

[a] *Gen.* 2.17. *Rom.* 6.23.

How some bodies said to be incorruptible.

§. 15. Yea some *Bodies* wee acknowledg *incorruptible*, either in respect of their *Matter*, or of their *Form*, or of their *Efficient*; amongst which were the Bodies of our first Parents. The *Heaven of Heavens* was created *incorruptible*, in respect of its *Matter*, as having no capacity of, nor propension to any other Form then what it already hath. The *Bodies* of the *blessed* shall be raised [a] *incorruptible* in respect of their form, as having thereby conveyed to them such an endowment of immortality, as shall preserve from all corruption. And the *Bodies* of our first *Parents* were kept incorruptible in respect of the *efficient*, God communicating to them a preservative power by effectuall means, the *Tree of life* appointed for the preventing of corruption, whilst they continued in their innocency.

[a] 1 Cor. 15.42. 53

and how the bodyes of our first Parents.

What and how great things God did that Man should not sin.

§. 16. That man should not sin, God gave him a [a] cleer *knowledg*, and an [b] upright *Will*; he gave him a [c] firm *law*, fenc'd with a gracious *promise* upon obedience, and a dreadfull *threatning* upon transgression; and he gave him a visible [d] *sacrament* to signifie and seale what was promised, and what was threatned. All this God did, that man should not *sin*;

[a] Col. 3.10.
[b] Eccl. 7.29
[c] Gen. 2.17
[d] Gen. 2.9.

and what he would have done that Man should not die.

and had not man sinned, more would God have done, that he should not *dy*: he would have *preserved* him from outward *violence*, by [e] divine protection and the [f] Ministry of Angels;

[e] Psa. 91.1. & 121.34. &c.
[f] Psal. 34.7 & 91.11.12

gels; he would have *ſupply'd* him with continuall *food* from the wholſome [g] fruits of a pleaſant *Paradiſe*; he would have *prevented* all diſtemper, decay and diſſolution, from ſickneſſe, age, and death, by the vertue of temperance and the [h] *tree of life*; yea after his temporall eſtate of an earthly happineſſe, God would have [i] tranſlated him to an heavenly habitation of eternall bleſſedneſſe.

[g] Gen. 1. 29. & 2. 16

[h] Gen. 3. 22

[i] Gen. 5. 24. Heb. 11. 5. 1 Cor. 15. 51

§. 17. *Originall righteouſneſſe* was not ſuch, as that thereby man had no power to ſin, for the [a] event ſhews the contrary; but ſuch, as that thereby man [b] had a power not to ſin; which Originall righteouſneſſe was a * *con-naturall endowment*, no *ſupernaturall gift*, and therefore had it been *tranſmitted* from *Adam* in his ſtanding, as the privation thereof is *propagated* in his fall, unto his whole poſterity; For that, being the righteouſneſſe of mans *nature*, not *Adam's perſon*, it did belong in an equal right unto his *Poſterity* as to himſelf; and ſo ſhould have been tranſmitted (not by vertue of any ſeminall *power*, but of [c] divine ordination) to all after generations.

What original righteouſneſs *was*,

[a] Gen. 3. 6. 11, 12, 17.

[b] Gen. 1 27. & 2. 17

* Gen 1. 26. Eccl. 7. 29

and how to have been tranſmitted *to Adam's poſterity.*

[c] Exod. 20. 6.

§. 18. Wherefore ſeeing *Originall righteouſneſſe* was to have been propagated with the *humane nature* if man had not fallen, it could not be any *ſupernaturall gift*; and ſeeing Originall righteouſneſſe is wholly loſt, and yet man's *ſpecificall nature* retain'd in his fall, it could not be from any *natural principle*, therefore we ſay it is betwixt both, a *connaturall endowment*. It did not flow from any principles of man's nature, but was given to man with his nature to be a naturall principle of Actuall righteouſneſſe; And (ſeeing *oppoſita ſunt unius generis*) Originall *ſin* being oppoſite to Originall *righteouſneſſe*; as originall ſin is become a naturall *deformity*, ſo was originall righteouſneſſe a naturall *integrity*, and

Why ſaid to be a connaturall *endowment.*

with man's nature, to have been transmitted by propagation to *Adam's posterity*.

The will the chief seat of originall righteousnesse.

§. 19. The inseparable property of the *will* (the chief seat of Originall righteousnesse) is this, that it *act freely* without constraint, either in choosing or in refusing what is presented unto it by the understanding. And this is the *liberty*, which is so *essentiall* to the will, as that without it it were no will. And therefore it is to be found in *God* and in *Christ*, in the *Angels* and in *Divels*; yea in *man* whether it be in his estate of innocency, of sin, of grace, or of glory.

What its essentiall liberty is.

What the liberty of contrariety is, and why not essentiall to the will

The *liberty* then which is *essentiall* to the will, doth not consist in a *liberty* of *contrariety*, which implies an indifferency to objects specifically different, as [a] good and evill, for then should not the will of *God*, nor of *Christ*, no, nor the will of *Angels*, or of the *blessed*, have its liberty, seeing they cannot will what is evill, being [b] perfectly confirmed in good.

[a] Deut. 30. 19

[b] Heb. 12. 23 Rev. 14. 13.

What that of contradiction is, and why not essentiall to the will.

§. 20. Yea, it is not absolutely necessary to the freedome of the will, that it have a *liberty of contradiction*, being indifferent in the exercise of the act, to will or not to will; for that the blessed *Angels* and *Saints* in heaven do *freely* love and praise God, yet can they not [a] forbeare or suspend the *acts* of loving and of praising him; sure, the will, as in the desire, so much more in the enjoyment of its last end, it *necessarily* wils, and yet *freely* too. It cannot but will, yet without any externall *force*, or internal *coaction*, being [b] wholly possest with a delightfull *complacency* in its object.

[a] 1 Cor. 13. 8. 12 Rev. 4. 8. & 7. 15

[b] Psal. 16. 27 & 11. 15 & 36. 8

In what it is necessary that the will have a liberty of contradiction.

That the will then be *free* in a *liberty* of *contradiction*, is necessary only in the use of means, which admit of deliberation; not in the desire or enjoyment of the last end and chief good, to which the will is carried by a naturall *propension*, not a voluntary *election*, and so excludes all preceding *deliberation*.

§. 21. Such

§. 21. Such a *liberty* of will then as is *free* only to *good*, is in [a] God, and in Chriſt, in the Angels, and in the Bleſſed; ſuch a *liberty* of will, as is *free* only to *evill*, is in the Divels, and [b] in the wicked; and ſuch a *liberty* of will as is *free* both to *good* and *evill*, was in man in his ſtate of innocency, and is in him in [c] his ſtate of grace. In *Adam* then before his fall, there was not any thing of *coaction* from within, or of *enforcement* from without, to compell him to will or do what was good, or what was evill, whether it were in things *Naturall*, *Civill*, *Morall*, or *Divine*.

[a] 2 Cor. 3. 17.

[b] Gen. 6. 5. Job 15. 16.

[c] Gal. 5. 17. Phil. 2. 13.

What is the liberty of will in God, *in* Chriſt, *in the* Angels, *and in the* Bleſſed.

What in the Divels, *and in the* wicked.

What in man *in the ſtate of* innocence, *and of* grace.

CHAP. XI.

Concerning the Covenant of Works, and the Fall of man.

§. 1. MAn being made in [a] God's Image, had a perfect [b] knowledge of God's will; not that [c] *abſolute* and *ſecret* will of God, which is the *Cauſe* of all Being; but that [d] *conditionall* and *revealed* will of God, which is the [e] *rule* of man's working. Which *will* of God, was to be a *law* to man; and *Adam* in his creation, had this [f] law written in the *table* of his *heart*, the ſame in ſubſtance with the *Decalogue*, [g] that law of the ten Commandements, which afterwards *Iſrael* had written in *tables* of *ſtone*.

[a] Gen. 1. 27. [b] Col. 3. 10. [c] Iſai. 40. 13. Rom. 11. 33, 34 [d] Deut. 29. 29 [e] Pſal. 143. 10 Matth. 6. 10. [f] Pſal. 40. 8. Jerem. 31. 33. Rom. 2. 15. [g] Exod. 34. 28

Adam had a knowledge *of God's will* perfect *in it's kind.*

What the Law *to Adam.*

How the ſame with the Decalogue.

§. 2. God having given man a *law*, he further entreth with him a [a] *Covenant*. This call'd the *Covenant* of *Works*. In which the [b] *promiſe* on God's part, is the confirming man in his created eſtate of life, holineſſe, and happineſſe: The [c] *condition* on man's

[a] Exod. 34. 28 Deut. 9. 10. Jer. 31. 31, 32. Heb. 8. 9, 13. [b] Lev. 18. 5. Ezek. 20. 11. Rom. 7. 10. & 10. 5. Gal. 3. 12. [c] Lev. 18. 5. Ezek. 20. 11. Rom. 7. 10. & 10. 5. Gal. 3. 12.

What the Covenant *of Works.*

man's part, is perfect obedience unto the [d] whole law of his Creatour, according to the full extent of his revealed will. This *Covenant* God ſeals in a ſolemne ratification with that *Sacramentall* Tree, the [e] *Tree* of *life*.

What the ſeal of the Covenant.

§. 3. Thus God having made firm his Covenant, he doth put man upon the *triall* of his *obedience*, [a] forbidding him to eat of the tree of *knowledge*; ſetting on the prohibition with this commination, [b] that *in the day he eateth thereof, he ſhall ſurely dye*. So that as upon man's performing the condition, God freely promiſed by covenant a *Bleſsing* of *life*; ſo upon his breach of the Covenant, God ſeverely threatned in juſtice the *curſe* of *death*.

The triall of man's obedience.

§. 4. Now God having enter'd a *Covenant*, and ſeal'd it, enacted a probatory law, and publiſh'd it; he leaveth man ([a] furniſh'd with ſufficient power) to the *uſe* of his *free will*, for the triall of his obedience. And here the [b] *Divell* in malice to God, and envy to man, making uſe of the [c] *Serpent*, by the ſubtilty of his ſuggeſtions, deceiveth *Eve*; and by the plauſible importunity of her [d] perſwaſions, ſeduceth *Adam* to a breaking the Covenant of his God, by eating the forbidden fruit.

Man left to the uſe of his free-will;

Tempted by Satan,

Tranſgreſſeth in eating the forbidden fruit.

§. 5. That which Satan (in his temptation) doth labour by ſubtil Sophiſtry to perſwade, is this, *That man ſhould not dye though he did eat, but ſhould be like God, when he had eaten.* This *poyſon* the Divell firſt preſents unto *Eve*, in a cover'd cup, words of a dark, dubious, and perplex'd ſenſe, by [a] way of interrogation, (*yea, hath God ſaid?*) the better to catch at her anſwer, and purſue his deſigne: And when by his queſtioning, he hath [b] brought God's Command into queſtion; he preſently [c] takes away the *commination* (which God hath ſet as a *bar* to his *law*, leſt man ſhould break in, and tranſgreſſe his

Satan's bait to catch man.

The ſubtilty of Satan's temptation.

His order and progreſſe in it:

[d] Deut. 27. 26. Luke 10. 25, 26, 27. Gal. 3. 10. Jam. 2. 10.
[e] Geneſ. 2. 9. & 3. 22. Prov. 3. 18.
[a] Gen. 2. 16, 17
[b] Gen. 2. 17.
[a] Eccleſ. 7. 28
[b] John 8. 44.
[c] Gen. 3. 1, 2, 3. &c.
2 Cor. 11. 3.
[d] Gen. 3. 6. 1 Tim. 2. 14.
[a] Gen. 3. 1.
[b] Gen. 3. 3.
[c] Gen. 3. 4.

his *command*) and to God's ſevere *threatning* he [d] oppoſeth and enticing promiſe; which he ſets on with a falſe *crimination* caſt upon God; and as a gloſs to his lye, he gives a rare commendation of the fruit, ſeemingly made good by the very denomination of the Tree, *the* [e] *Tree of knowledge of good and evill*; which name it had of God, not from the conſtitution of it's nature, but of his *ordinance*, with reſpect to the event of man's ſin foreſeen.

[d] Gen. 3. 5.

[e] Gen. 2. 17.

The Tree of knowledge *of* good *and* evill, *why ſo called.*

§. 6. The *enormity* and *hainouſneſſe* of *Adam's* ſin, is not to be ſought for in the taſte, or in the fruit, or in the tree, which preſent but a low eſtimation of the ſin, to a ſeeming meanneſſe of the fact; but it is to be ſought for in the [a] *high contempt* of the *Divine Majeſty*, and *Law*, in the [b] *proud affectation* of the *Divine Dignity* and *Likeneſſe*, yea, in the horrid *Apoſtacy* of preferring Satan's word before God's, and thereby *turning* from God in his truth, to a *ſiding* with Satan in his [c] lie. The *ſin* then of our firſt Parents, it was no light, triviall, or ſingle ſin, but indeed a *maſſe* or *heap* of hainous, horrid, and manifold impieties, even to a violation of the whole *Decalogue*, in a totall breach of that [d] *Royall Law* of love, which doth [e] fill up both tables in what concerns God, our neighbour, and our ſelves.

Wherein the hainouſneſſe *of Adam's* tranſgreſſion *doth conſiſt.*

[a] Gen. 2. 17. & 3. 11 Exod. 20. 1, 2

[b] Gen. 3. 5. 6. 22.

[c] John 8. 44.

how a violation *of the whole Law.*

[d] Jam. 2. 8.

[e] Matt. 22. 36, 37, 38, 40 Rom. 13. 10.

§. 7. In this tranſgreſſion of *Adam's*, the *concourſe* and *complication* of many ſins, it is doubtfull and difficult to determine which was the firſt ſin; the erroneous [a] *judgement* of the underſtanding, that muſt neceſſarily go before the evill *election* of the will in order of nature: yet we conceive the *underſtanding* and *will*, by errour and evill choiſe, did in one and the ſame inſtant compleat the ſin, and thereby became the firſt *internall principle* of evill in man, whether that evill were

What was man's firſt *ſin, is doubtfull, and ſo difficult to determine.*

[a] Jer. 4. 22. Pſal. 14. 2.

What the firſt internall principle *of evill in man.*

3

a ſin either of vain confidence, or infidelity, or of pride, or of covetouſneſs; one of which moſt probably was (which is not neceſſary to be determined) the *firſt ſin* committed by *Adam* in his *Apoſtacy*. And thus, that *Adam* ſinned, was not by any [a] *enforcement* either of poſitive *decree* in God, or of [b] irreſiſtible *temptation* in Satan; or of [c] evill *diſpoſition* in himſelf; But at the *ſuggeſtion* of the Divell *Adam* miſuſing the liberty of his will, of his *own accord* did [d] tranſgreſſe the command of his God, and thereby became guilty of ſin and lyable to the curſe.

Adam's ſin was from himſelfe freely without force.

[a] Jam. 1. 13
[b] Jam. 4. 7
[c] Eccl. 7. 29
[d] Rom. 5. 14. 15

§. 8. Thus the *Act* of *diſobedience* committed by *Adam* of his [a] own free-will, bringeth upon him the *curſe* of *death*, inflicted of God in his juſt judgment, and not only upon himſelfe in his *perſon*, but alſo in his [b] *poſterity*; for that God entered not his covenant with *Adam* as he was *one man*, but as he [c] repreſented *all mankind*, of which he was the *Root* and the *Head*; And therefore as by *Adam's obedience*, all his *Poſterity* ſhould have received the reward of *life* promiſed; ſo equall it is, that upon *Adam's diſobedience*, [d] all his *poſterity* ſhould undergo the curſe of *death* threatned.

Adam's ſin incurrs God's curſe of death upon himſelfe and his poſterity.

Why upon his poſterity.

[a] Eccl. 7. 29
[b] Rom. 5. 18. 19
[c] Act. 17. 26. 1 Cor. 15. 21. 22
[d] Rom. 5. 14. 15

§. 9. And thus, as the *bleſſing* of the covenant had not reſted in *Adam's* perſon, ſo nor doth the [a] *curſe*, and as not the *curſe*, ſo nor doth the [a] *ſin*; But both ſin and curſe being ſeated in [b] humane *nature*, as well as *Adam's perſon*, *Adam* propagating his nature, doth propagate alſo his ſin, and with his ſin the curſe of Death. So that, as many, as by naturall generation deſcend from *Adam*, are [c] ſhapen in *iniquity*, and *conceived* in *ſin*, [d] *children* of *diſobedience*, and *children* of *wrath*, ſubject to [e] temporall and eternall death.

Adam propagates the curſe and the ſin too; and this in propagating his nature.

[a] Rom. 5. 12
[b] Eph. 2. 3.
[c] Pſal. 51. 5
[d] Eph. 2. 2. 3
[e] Mat. 10. 28 Rom. 6. 23.

§. 10. Now that no man may queſtion the *goodneſs* and *Juſtice* of God, in giving *Adam* a free-

free-will, whereat he knew *Sin* and *Satan* would enter and destroy him; we acknowledg *free-will* to be a [a] *necessary* part of the *pure naturall* being of *man*, and so likewise of *Angels*; therefore, that God might make the *Angels* intelligent Spirits, and *Man* a rationall creature, *necessary* it was that they should have a will, which *will* in its pure naturall constitution must have its *freedome*, in a [b] liberty to good and evill; for that the will doth become free only to *good*, is from confirming *grace*; free only to *evill*, that is from degenerating *sin*; free both to *good* and *evill*, that is from pure nature.

God's goodness justified in giving Man a free-will, though he knew the Divel would thereby enter and destroy man.

how it was necessary that man should have a will; and that will a liberty to good and evill.

§. 11. Seeing then, it was absolutely necessary that *Angels* and *man*, being intelligent and rationall creatures, should have a will; and having a will, it was absolutely necessary that *will* should be *free*; and being free, it was absolutely necessary that freedome should be in a *liberty* to good and evill; either God must not have made them *such* creatures, or he must make them *such* wils. For God cannot do what implies a *contradiction* in the thing, not from any *deficiency* in God, but from an *incapacity* in the creature; indeed to be free only to good by *nature*, is the perfection of Gods will, whose will thereby becomes the very *Rule* of goodness.

To have made a rationall creature without a will, or a will without it's liberty, doth imply a contradiction.

§. 12. Besides, the [a] *mutability* of *estate* in Angels and man, to the manifestation of Gods justice and mercie, doth depend upon the *liberty* of their *will* to good and evill; so that to have created Angels and men in this *perfection* of will, as free only to good, had been to have created them *immutable* in their estate, whereas to be *such* by nature, is [b] proper unto God, and incommunicable to the creature, which is not made such but by *grace*, and that grace made [c] perfect in *glory*.

The mutability of estate in Angels and man did depend upon the liberty of the will.

To be immutable by nature is peculiar unto God.

§. 13. So that, to take away *liberty* from the will

[a] Gen. 1. 26

[b] Deut. 30. 19

[a] Job 4. 18 & 15. 15 Joh. 4. 44. Jude 6. Gen. 2. 17

[b] Mal. 3. 6 Jam 1. 17

[c] 2 Cor. 5. 1 Luk. 20. 36. 1 Pet. 1. 4

will, is to take away the *will* from man; and to take away the will from man, is to take away *man* from the Creation, and to take away man from the creation, is to take away *much* of the manifestation of God's glory in the *exercise* of his mercy and justice, as well as his wisedome and power. Wherefore though God gave man a *free will*, whereby *Satan* entred upon the soul to destroy *Adam*, and *sin* entred upon *Adam*, to destroy his posterity, yet can we not, in common equity, lay man's fall to God's charge.

Man's fall not to be laid to God's charge.

§. 14. To stop the mouth of all irrationall *reasoning*; we make this reasonable instance by way of apt *illustration*. In the building of an *house* it is necessary, that for use, conveniency and being, it have a *door*, which is made of sufficient strength to keep out the thiefe, so the inhabitant have sufficient care to keep it shut. Now if the *thiefe* by fair words, not violent force, get entrance and *spoyle* the goods, whose is the fault? the *workman's* that built the house, or the *inhabitant's* that set open the doores? With the *application* we stop and curb mens curiosity, that it do not run or rush them into blasphemy; and where they cannot satisfie their *reason*, they are taught to exercise their *faith*; and with devout *praise*, to take a part in that heavenly *Anthem*, [a] *Great and marvellous are thy works, O Lord God almighty! just and true are thy wayes, O thou King of Saints.*

Illustrated by a fit similitude

where man cannot satisfie his reason, it is reasonable that he exercise his faith.

[a] Rev. 15. 3.

§. 15. This then we affirm as *certain truth*, that, In man's fall, [a] God was neither compelling, nor commanding, nor persuading; but permitting and disposing. And thus, though God did *not will* man's fall, yet was not (indeed could not be) man's fall *without* God's will; for if the [b] *hair* of man's head cannot, sure, the *head* of all mankind could not; if one poor [c] *sparrow* cannot, sure, our first *Parents*, and in them whole humane *Stock*, could not *fall* to the ground, uni-

God's will was permitting *and* disposing *in man's fall.*

So that as God did not will *man's fall, so nor was man's fall* without *God's will.*

[a] Psal. 5. 4 Hos. 13. 9

[b] Mat. 10. 30.
[c] Mat. 10. 29

universally sink into the gulph [d] of sin, and guilt of death, *without* the *will* of God; whose will did certainly determin to *permit* and *order* man's fall, to the greater *manifestation* of his own glory, and the higher *advancement* of man's happiness in a gracious *redemption* by Christ.

How ordered to his glory and man's good.

§. 16. Thus, as God did not *positively will*, so nor did he *properly nill* man's fall; for if God had *will'd* that man should fall, man falling must have derogated from his *goodness* and *holiness*; and if God had *will'd* that man should not fall, man falling must have derogated from his *wisdome* and *power*; but God neither willing nor nilling, but permitting and disposing man's fall, doth manifest the *glory* of all his *attributes*, in the advancement of his *mercy* and *justice*; his mercy, in that [a] *grace* he vouchsafeth by Christ to his Church; and his justice, by [b] those *judgments* he executeth upon sin in the world.

Why God did neither positively will, nor properly nill man's fall.

§. 17. God ordered man to be tempted for his *triall*; left him (in that temptation) to himselfe, for his *Conviction*; and permitted him to be overcome for his *punishment*. In the *triall* he proves man's obedience, in the *conviction* he discovers man's weaknesse, and in the *punishment* he doth correct his [a] vain confidence; his vain confidence, in *trusting* to his own strength, and not *seeking* by prayer the assistance of his God; who, as he gave *Adam* a power in his *nature*, whereby he *might* have obeyed, if he had willed; would also have given him a further power in his *triall*, whereby he had *will'd* that he might have obeyed, [b] if he had sought it of God. And thus, having obtained *so much grace* by creation, as to have a power, whereby, if he had will'd, he might not have sinned; he had certainly obtained *more grace* by prayer, so as to have had a power, whereby he neither might have

Why God ordered man to be tempted, left him, and permitted him to be overcome.

Adam lost the assistance of God, by not seeking it in prayer.

What strength Adam had by creation.

and

What he might have had by prayer.

[d] Rom. 5. 18

[a] Eph. 1. 8. 9. 10
[b] Psal. 9. 16
Rom. 9. 22. 23.

[a] Jer. 17. 5

[b] 1 Chro. 28. 9
Psal. 9. 10

have ſinned nor have will'd it; being approved in his *triall* and confirmed in his *conqueſt*; and ſo eſtabliſh'd in *grace*, and made perfect in *happineſs*.

Why God *cannot be ſaid to be the* cauſe *of man's fall.*

§. 18. God cannot *properly* be the cauſe, of what he doth not *poſitively* will. Seeing then he did not poſitively will man's ſin, he cannot properly be the cauſe of man's fall. His determining to *permit*, and decreeing to *order* man's ſin and man's fall, doth declare his *wiſdome* and *power*, without the leaſt impairing of his *holineſſe* and *juſtice*; it doth ſpeake him in his providence an all wiſe *Diſpoſer*, not an unjuſt *Author* of ſin; for that his [a] *infinite goodneſs* is ſuch, as would not permit evill in the world, were not his *infinite power* ſuch, as out of that [b] evill to bring a world of good.

Why he permits *ſin.*

[a] Pſal. 145. 9
1 Joh. 1. 5
[b] Rom. 6. 20
2 Cor. 4. 6

CHAP. XII.

Concerning the Author, Cauſe, Nature, and Adjuncts of Sin.

Why God cannot be the Author *and* cauſe *of ſin.*

§. 1. THe [a] *Juſt* and *holy* God, who doth [b] hate, [c] forbid, and [d] puniſh Sin, cannot poſſibly be the [e] *cauſe* and *Author* of Sin, which indeed had its firſt [f] *birth* and *being* from the Divell, and to which *Adam* [g] voluntarily betrayed himſelf in the *exerciſe* and *abuſe* of his free-will, by [h] conſenting to the Divels ſuggeſtions, which had in themſelves no *power* to force, though *permiſſion* from God to perſwade.

It's firſt Originall *in the Divell.*

how by him in Adam.

[a] Pſal. 99. 97 & 145. 1
Iſa. 26, 7
Jer. 12. 1
Rev. 15. 3
[b] Pſal. 97 10
Heb. 1. 9
Rev. 2 6
[c] Exod. 20. 3 &c.
Lev. 11. 44
[d] Exod. 34. 7
Jer. 9. 8. 9
Amos 3. 2
Joh. 5 14
[e] 1 Joh. 1. 5 & 2. 16.
Jam. 1. 13. 18
Joh. 8. 48
1 Joh. 3. 8
[g] Eccl. 7. 29
[h] Gen. 3. 6
Mat. 4. 3.

How the fountain *and* cauſe *of ſin is in our ſelves* fallen *in Adam.*

§. 2. And thus by *Adam* ſin [a] entred into the world, upon whoſe fall, we find the *Originall fountain* and *efficient* (or more properly *deficient*) *cauſe*

[a] Rom. 5. 12

cause of sin to be in our selves; for, having lost that *harmony*, and broken that *subordination* of the appetite to the will, of sense to reason, of the body to the soul, and of all to God, man is become even in his best and highest faculties [b] *sensuall*, and *carnall*; so that, sense overcoming reason, and the appetite overswaying the will, the will doth overrule all, to a *leading* the whole man [c] *captive* into sin. And thus the true cause of man's sin is in man's self; for that, [d] *Lust conceiving* in the [e] *Wil's consenting*, *actuall* sin is brought forth.

How actuall sin is brought forth.

§. 3. It is not then any coaction or constraint of *necessity* in fate, any force or fore-sight of *providence* in God, or any compulsion or power of *Temptation* in Satan, but the perverseness and consent of [a] *will* in man, which is the proper *cause* of his *sin*. Wherefore all those places of sacred *Scriptures*, which *wicked* men do *wrest* against truth, and blasphemous mouths *retort* upon God to the making him the *Authour* of *sin*, do all declare and chiefly intimate that wonderfull wisdom and infinite goodness of the Almighty, who, as a powerfull *Disposer*, not a bare *Spectatour*, doth order the evill actions of the wicked to his glory, yet not any way partaking of the *evill*, [b] though powerfully assisting in the *action*.

What those Scriptures intimate in their truth, which wicked men wrest, to make God the Author of sin in their blasphemy.

§. 4. God it is who [a] *restraines* the wicked from sin; so far is he from prompting them forward unto wickedness: But as the *Lion* let loose from his *chain*, of his own cruell nature doth *devour* and *spoile*; so [b] the *wicked* let loose by divine *Providence* for the execution of God's wrath, [c] of their own corrupt dispositions they rush into *mischief* and *sin*: [d] yea, the same *Actions* are good and holy in respect of God, as *ordered* to a good end, even the advancing his justice and mercy; which yet are sinfull and abominable in respect of man,

God restrains from sin, doth not prompt to sin.

The wicked rush into sin, when not restrain'd.

How the same actions are holy in respect of God, yet sinfull in respect of the wicked.

[b] Jer. 10. 14. Rom. 1. 21. & 7. 14.
[c] Rom. 7. 14. 23
[d] Jam. 1. 14, 15
[e] Matth. 5. 28.
[a] Psalm. 32. 5. & 51. 3. Acts 5. 3. Ephes. 2. 3.
[b] Jer. 51. 20. John 19. 11.
[a] Gen. 31. 29. Num. 22. 22. 2 Tim. 3. 8, 9. 1 Pet. 5. 8.
[b] 1 Sam. 16. 14 1 King. 22. 23 Ezek. 14. 9. 2 Thes. 2. 11, 12
[c] Rev. 20. 7, 8.
[d] Gen. 50. 20. Isai. 47. 6, 7. Acts 2. 23. & 3. 14, 15

man, as *contrived* to an evill end, even the ſatiating their malice and fury. And thus, when [c] *wicked* men are raiſed up to be a *ſcourge* for the puniſhment of others, it is from God's moſt juſt and holy will; but the malice, covetouſneſſe, cruelty, and other evils which they commit in their *executing* this puniſhment, are all from their own corrupt and vile affections.

[c] 2 Sam. 12. 11 Iſai. 47. 6, 7. Acts 2. 23. & 3. 14, 15.

It is no excuſe to the wicked, that they fulfil *God's ſecret will, when they* diſobey *his will revealed: and why.*

§. 5. And though true it is, the wicked do perform [a] God's ſecret will, his *will* of *purpoſe*, even when they diſobey [b] his revealed will, his *will* of *precept*; yet becauſe God's *revealed* will is the *rule* of our obedience, to diſobey that, though we perform the other, it [c] is ſin. So that, it can be no *excuſe* of ſin in man, or *imputation* of unrighteouſneſſe in God, that the wicked *whil'ſt* they ſin (yet not in their ſin) actually do what he by his ſecret *counſel* and eternal *decree* hath appointed to be done: [d] becauſe they do it, not in *obedience* to God's juſt will, but in *purſuance* of their own unjuſt wilfulneſs.

[a] Rom. 9. 19.

[b] Acts 2. 23.

[c] 1 John 3. 4.

[d] Acts 4. 27. Iſai. 10. 5. &c.

God wils the permiſſion, *not the* commiſſion *of ſin: and why.*

§. 6. Beſides, God's *purpoſe* and *fore-knowledg*, is not the *cauſe* of what he hath decreed to *permit*, but of what he hath decreed to *effect*; ſeeing God then doth not will the *commiſsion*, but the *permiſsion* of ſin, he cannot be the *cauſe* of it; And that God ſhould will the *permiſsion* of ſin, is moſt juſt; for that otherwiſe, he ſhould loſe the *glory* of his juſtice; yea, and of his mercy too: Of this we may be confident, God is ſo *infinitely good*, that he would not permit evill, were he not withall ſo *infinitely powerfull*, as to [a] order that evill unto good.

[a] Rom. 8. 28 & 5. 20.

How God is ſaid to harden *in ſin.*

§. 7. Further yet, when God is ſaid to [a] *harden* malicious ſinners, he doth it not by *adding* more ſin, or *infuſing* more malice, but by further *withholding*, or quite *withdrawing* his grace: and ſo in juſt judgement [b] giving them up unto Satan, and their own [c] vile affections, *they* truly and really [d] *harden*

[a] Exod. 9. 12. Deut. 2. 30. Iſai. 6. 10. & 29. 10. & 63. 17. Rom. 9. 18.

[b] 1 Sam. 16. 14 Pſal. 109. 6. 1 Tim. 1. 20.

[c] Rom. 1. 24. 26. 28

[d] Exod. 9. 34. Mat. 13. 14, 15 Heb. 3. 13, 15 Acts 28. 26, 27

[d] *harden* themſelves. Sin then is not prompted or cauſed by *God*, but ſuggeſted by *Satan*, or raiſed by *luſt*, and through conſent of the will committed by *man*.

[a] Rom. 3. 23. 1 Cor. 6. 7.

[b] Rom. 4. 5. [c] Rom. 5. 15, 17, 18 Job 34. 31. Jam. 3. 2. [d] Iſai. 48. 8. Job 31. 33. Iſai. 35. 5. 1 John 3. 4. [a] Matth. 6. 12. & 23. 16 Rom. 1. 32. & 3. 19. & 4. 15. [b] Gen. 3. 10. Heb. 10. 31. [c] Rom. 1. 32. & 2. 15. [d] Gen. 4. 13. Heb. 2. 15. Heb. 10. 31. [a] Matth. 15. 11 Rev. 22. 11. [b] Prov. 3. 32. & 6. 16. Iſai. 1. 15. Jer. 16. 18. [c] Iſai. 59. 2. Hab. 1. 13. [d] Jer. 3. 25. Dan. 9. 7, 8. [e] Ezek. 6. 9. Job 42. 6. [f] Gen. 3. 8. Jer. 32. 33. [a] Pro. 13. 21. Jer. 18. 8. Amos 3. 2. 6. [b] Jer. 7. 19. Mich. 7. 18. [c] Deut. 29. 20 Jerem. 7. 20. [d] Deut. 32. 35 Jerem. 51. 6. Rom. 2. 5.

§. 8. And as ſin hath no *efficient*, but [a] *deficient* cauſe, ſo hath it no *poſitive*, but a *privative* Being; and ſo cannot properly be an action, which is a naturall good, but the *obliquity* and *errour* of the action, which is a morall evill; it is not the work, but the *evill* of the work, in a *deviation* from the *rule* of righteouſneſſe, [b] the *Law* of God, which is the ſin. And *ſin* being in it's proper nature the [c] *offence* of God's Juſtice in the [d] tranſgreſſion of his Law, doth bring upon man a *guilt*, a *pollution*, and a *puniſhment*.

What ſin is in it's privative *being.*

What in it's proper *nature.*

§. 9. The *guilt* of ſin, is that whereby [a] man becomes *debtor* unto God, bound over unto the penalty of that law which he hath tranſgreſs'd. From this *guilt* doth proceed an [b] *horrour*; The [c] conſcience terrifying the ſoule with a ſelfe accuſing and condemning ſentence, [d] made more dreadfull by *deſpair*.

In the ſeverall adjuncts *of ſin, that* 1. *it is* guilt.

From whence proceeds horror *attended with deſpair.*

§. 10. Beſides this *guilt* of ſin, which relateth unto the puniſhment, there is a [a] *pollution*, which cleaveth unto the ſoul. Which *pollution* doth make God to [b] *abominate* and *abhorre* man, [c] hiding his face from him; and doth make man [d] with *confuſion* of face to loath and abhorre himſelfe, and to [f] flie the divine preſence.

2. *it's* pollution.

whereby God abhors man,

and man himſelfe, with a confuſion *of face.*

§. 11. The *puniſhment* of ſin; that is, an [a] *evill* of miſery inflicted by God in the execution of his *vindictive Juſtice*. Which *Juſtice*, as it is provoked by ſin, is call'd [b] *anger* and *wrath*; as it is more hotly incens'd to ſeverity, it is call'd [c] *fury*, and *jealouſie*; as it denounceth ſentence, and executeth puniſhment upon ſin, it is call'd [d] *judgement* and *vengeance*.

3. *it's* puniſhment.

God's vindicative *Juſtice diverſly expreſt.*

§. 12.

Why the guilt *and* puniſhment *of ſin is infinite.*

§. 12. The *weight* of the offence committed, is to be meaſured according to the *greatneſſe* of the perſon offended; The [a] leaſt *violation* then of an infinite Majeſty muſt incurre the *guilt* of an infinite puniſhment, which is [b] *eternall death*; And thus all puniſhment becomes *equall* extenſively, in duration of time, though not [c] *intenſively* in degrees of torment; yea, as is our *obligation* to the duty, ſuch is our *tranſgreſſion* of the command; and as is our *tranſgreſſion* of the command, ſuch is the *puniſhment* of our ſin, all of equall extent; the tranſgreſſion infinite, becauſe the breach of an infinite obligation, and ſo the puniſhment infinite, becauſe the penalty of an infinite tranſgreſſion.

[a] Gal. 3. 10. Matth. 5. 22. & 12. 36

[b] Rom. 6. 23.

[c] Matth. 5. 22 & 11. 22. 24

How all puniſhment is equall, *and how* unequall.

The duration *of puniſhment is correſpondent to the* duration *of ſin; and how.*

§. 13. Thus the *duration* of puniſhment doth become correſpondent to the duration of ſin; of the ſin, not in reſpect of it's *act*, which is tranſient, but of it's *pollution*, and of it's *guilt*, which are permanent; and ſo [a] permanent, as that they are eternall: wherefore ſeeing the leaſt ſin (without the *grace* of the Spirit to ſanctifie, and the *mercy* of God to pardon) is eternall in it's pollution and guilt; it muſt needs be ſo too in it's [b] puniſhment: [c] certainly excluding the ſinner from *life* and *glory*, and [d] eternally ſubjecting him to *death* and *miſery*.

[a] John 8. 24.

[b] John 3. 36. Rev. 21. 27.

[c] Ezek. 18. 20

How God's juſtice doth puniſh, *and his mercy* pardon *ſin.*

Penall ſatisfaction *is inconſiſtent with ſins* remiſſion.

§. 14. When God's *juſtice* executeth the *puniſhment* of wrath, [a] it is with reſpect to the *guilt* of ſin. And therefore when God's mercy doth *pardon* the ſin, he [b] remits the puniſhment, by acquitting from the guilt. So that, if God ſhould require *penall* ſatisfaction when he hath *forgiven* the ſin, it were as if a man ſhould *demand* the debt, when he hath [c] *cancelled* the bond; an act this of *abſolute power*, if not of direct injuſtice; and cannot be ſuppoſed in the moſt *holy God*, who doth forgive ſin,

[a] Lam. 3. 39. Jerem. 9. 9.

[b] Heb. 8. 12.

[c] Col. 2. 41.

[d] Rom.3.23. & 5.11. [e] Heb.9.28 1 Pet.2.24.

ſin, but with reſpect to the [d] all-ſufficient *ſatisfaction* of Chriſt, who hath [e] borne away our ſin, by bearing of our puniſhment. So that, the *puniſhment* of ſin and its *forgiveneſſe* are inconſiſtent, both in the nature of the thing, and by vertue of the ſatisfaction of Chriſt.

God doth not puniſh man for the ſin he forgives him.

[a] Heb.12.9,10

§. 15. The *afflictions* then of the Godly, they are not *formall* puniſhments, becauſe inflicted of God, not as an avenging *Judg*, but as a [a] provident *father*, and ſo are not intended for the *ſatisfaction* of his juſtice(which is the nature of puniſhment) but either for the aboliſhing and preventing of ſin, by way [b] of *correction*; or for the proof and approbation of grace, by way [c] of *triall*; or for the teſtimony and propagation of the truth, by way of [d] *martyrdome*. And thus the *afflictions* of the Godly have in them the nature of [e] healing medicines, not deſtructive puniſhments; they are the iſſue of a [f] fatherly *love*, not the effects of an avenging *wrath*.

What is formal puniſhment; *and why the afflictions of the godly are not ſuch puniſhments.*

[b] Heb.12.7. Rev.3.19. [c] Job 1.8,9,12 Zech.13.9 [d] Phil.1.29 and 2.17. and 3.10. [e] Heb.12.11. [f] Heb.12.6.

§. 16. To ſay, that God puniſheth ſin with ſin, is a *ſaying* ſo improper, that unleſſe candidly interpreted (*cum grano ſalis*) with a due proportion of *Prudence* and of *charity*, it is very ſinfull, even unto blaſphemy; for that, God, and God alone is the [a] prime *Author* of puniſhment, but no wayes and in no ſenſe the [b] Author of ſin. Beſides, *puniſhment* and *ſin* are as inconſiſtent in their formal being, as *light* and *darkneſs*; for (ſeeing *privatives* are beſt known by their oppoſite *poſitives*) as the *good* to which the evill of puniſhment is oppoſite, and that to which the evill of ſin is oppoſed, cannot be one and the ſame good; ſo no more can puniſhment and ſin be one and the ſame evill; yea, ſin is an evill as being *from* the will, whereas puniſhment is an evill altogether *againſt* the will.

To ſay, God puniſheth ſin with ſin, is very improper: and why.

[a] Iſa.45.7. Amos 3.6. [b] 2 Chro.19.7

§. 17. True it is, that the ſame [a] thing, which is *ſinfull*, may be the puniſhment of ſin, yet not *a*

How that which is ſinfull *may be the puniſhment of ſin.*

[a] Pſal.79.27

ſin as *a puniſhment*, nor yet a puniſhment as a ſin. That any thing is a puniſhment inflicted, is from the juſt *ordination* of God's *Providence*, but that the ſame thing is a ſin committed, is from the evill *deordination* of man's *perverſneſs*. Thus the [b] ſlaughter and ſpoil of the *Caldeans* was a puniſhment inflicted by God's juſtice upon *Judah's* ſin, yet the [c] cruelty and covetouſneſs of the *Caldeans* was a ſin committed by their owne malice in *Judah's* puniſhment. God then doth often *puniſh* ſin with that which is *ſinfull*, but not ſo, as to make ſin the puniſhment.

[b] 2 Chron. 36. 14, 15, &c.

[c] Iſa. 47. 5, 6. & 50. 7, 11, 17, 18. & 51. 24, 34, 35.

yet not ſin *the puniſhment.*

§. 18. Indeed, puniſhment being the [a] *execution* of God's Juſtice, and ſin [b] the *tranſgreſſion* of God's law, theſe two cannot poſſibly ſo conſiſt together, as to make one to be the *other*, and thereby God to be the *Author* of *both*, or the *Author* of *neither*, which is equally abſurd and impious. Beſides, ſin being the [c] diſorder of the *Univerſe*, is reduc'd into order by puniſhment, God repairing the breach of his law, by the execution of his juſtice, the trangreſſion by the *penalty*. And ſeeing God doth *order* ſin by puniſhment, ſure he doth not *puniſh* ſin with ſin, for that were more diſorderly. No, here is the *wiſdome* and *power* of God, in his providence ſo to order the *ſame thing* which is [d] ſinfull in reſpect of man's wickedneſs, to be [e] righteous in reſpect of his juſtice, [f] even in the juſt puniſhment of ſin; and this, without any ſuch abſurdity and impiety of making ſin to be *formally* a puniſhment.

[a] Deut. 32. 4.
[b] 1 Joh. 3. 4.

How ſin and puniſhment are formally *inconſiſtent.*

[c] Gen. 6. 5, 6, 7, 11, 12, 13.

God's wiſdom and power in ordering *ſin & puniſhment.*

[d] 1 Kin. 12. 19
[e] 1 Kin. 12. 24
[f] 1 Kin. 11. 31, 33. 35, 37.

§. 19. Wherefore true it is, that ſin, which is the [a] meritorious cauſe of puniſhment, may ſometimes be its [b] *concomitant* or [c] *conſequent*, but not the *ſame* with it, nor yet any proper *effect* of it; for as *darkneſs* is the conſequent, not the effect of the *Sun's* with-drawing or with-holding his light; ſo is *ſin* the conſequent, not the effect

[a] Job 4. 8. Lam. 3. 39.
[b] Rom. 5. 10.
[c] Rom. 1. 24, 28

Puniſhment the concomitant *or* conſequent *of ſin, but not the ſame with it.*

effect of *God's* with-drawing or with-holding his grace.

CHAP. XIII.

Concerning Originall Sin.

What originall sin is.

§. 1. ORiginall Sin is that *guilt* and *pollution* which seizeth us in [a] our mothers wombs, in the first Originall of our humane being, and is either *imputed* or *inherent*, according to our *legal* or *naturall* capacity in the first *Adam*. As we were [b] *legally* in *Adam* (he representing all mankind) we have *Originall* Sin in [c] his actuall disobedience *imputed* to our person; And as we were [d] *naturally* in *Adam* (he the root of all mankind) we have originall sin, in his [e] propagated corruption *inherent* in our natures; by that *imputed* disobedience, we are wholly *deprived* of [f] all originall righteousnesse, and by this *inherent* corruption, we are habitually [g] *enclined* unto all actuall wickednesse.

how imputed and inherent.

The unhappy consequent & effects of both.

§. 2. We affirm, that *originall* Sin in *Adam's* Posterity, doth *formally* consist in the *privation* of originall righteousnesse, as it is an evill *defect* [a] through *Adam's* default, we not having through the *demerit* of his Sin, what we ought to have [b] by the *law* of creation, and the [c] bond of *Covenant* with our God; by the breach of which *law* and *Covenant* in *Adam*, it is, that whosoever descends from him by [d] naturall generation (even the [e] blessed *virgin*, the mother of Christ not excepted) is therefore a *child of wrath*, because a *child* of *Adam*, communicating in his sin, by [f] partaking of his nature.

Originall sin doth formally consist in the privation of originall righteousnesse.

[a] Psal. 51. 5 Isa. 28. 8.
[b] Rom. 5. 12
[c] Rom. 5. 18.
[d] Acts 17. 26. Heb. 7. 9, 10.
[e] Job 14. 5 John 3. 6.
[f] Rom. 5. 19 1 Cor. 15. 22.
[g] Gen. 6. 5 Matth. 15. 19.
[a] Gen. 2. 17. and 3. 6.
[b] Gen. 1. 16. Eccles. 7. 29. Rom. 7. 10, 14
[c] Deut. 6, 4, 5
[d] John 3. 6. Ephes. 2. 2, 3.
[e] Luke 1. 47
[f] Mat. 7. 16, 17 Jam. 3. 11.

How we become deprived of originall righteouſneſſe.

§. 3. That *Adam* then and his poſterity become *deprived* of Originall righteouſneſs is not becauſe God doth *forcibly* withdraw it by his power, but *deſervedly* with-hold it in his juſtice; [a] God doth not deſert, but being firſt deſerted; And therefore it was not God that *ſpoyled* man, but it was man, [b] who *made voyde* to himſelf the integrity of his nature by the *guilt* and *pollution* of his actuall diſobedience, which diſobedience was indeed a *complication* of the moſt hainous tranſgreſſions, of pride, ingratitude, rebellion, &c. So that, the firſt *loſſe* of Originall righteouſneſs being by *Adam's* tranſgreſſion, yea in *Adam* a ſin, the after *privation* thereof in himſelfe and his poſteritie muſt needs be ſinfull.

[a] 2 Chr. 15. 2.

[b] Eccleſ. 7. 29. Hoſ. 13. 9.

Why this deprivation is a ſin.

Why the puniſhment of God's with-holding righteouſneſſe, is no excuſe for man's ſinfull waſte & want of it.

§. 4. Though true it is, that man having firſt *caſt away* that rich treaſure of Originall righteouſneſs by his ſin, God after [a] *with-holds* it in his juſtice by way of puniſhment; yet doth not this juſt puniſhment from God *excuſe* the ſinfull privation in man; his Originall ſin, in the privation of Originall righteouſneſs, being, though a neceſſary *conſequent*, yet not a proper *effect* of that puniſhment, much leſſe the *formall* puniſhment it ſelf. *Sin*, in the privation of righteouſneſs doth follow *God's* with-holding his grace, as *darkeneſſe*, being the privation of light, doth follow the *Sun's* with-holding his beams; not as a proper effect, but as a neceſſary conſequent. And though, *to be deficient in neceſſaries is equivalent to an efficiency*, be true, where there is an obligation of *law* naturall or poſitive to require the aſſiſtance; yet it is not ſo, where the *obligation* is broken by *his* default, in whoſe behalfe the aſſiſtance is required; as it is here in the *Caſe* of man's Originall ſin in the privation of Originall righteouſneſs.

[a] Iſa. 59. 2.

§. 5. *Originall* Sin (then) is not from God; he is

is no wayes the *Author* of it, nor it formally a punishment from him; it is properly the *effect* of *Adam's* disobedience, and the *consequent* of God's wrath, whereby we are become by *nature children* [a] of *disobedience*, and *children* of *wrath*; otherwise, neither should children conceived and quickned, [b] *die* in the womb; nor ought they, being newly born, be *baptized* [c] into the remission of sins. As sin [d] doth inseparably *bring forth* death, so doth death infallibly *presuppose* sin; which, in the quickned *Embryo*, and new born *Infant*, can be none other then this of *originall* Sin.

How we become by nature children of disobedience, and children of wrath.

How proved that we are such.

[a] Ephes. 2. 23.
[b] Rom. 5. 14.
[c] Rom 6. 3, 6.
[d] Rom. 6, 23.

§. 6. Which originall Sin (not only as the *depravation* of corrupt nature, but also as the *deprivation* of primitive righteousnesse) it is not barely [a] (ἀνομία) a *transgression* of the law in some one, or some few particulars; but is more fully [b] (ἀνομία) an *enmity* or *opposition* against the whole Law in generall. For the *Law* is not only the *rule* of our life, and of our works, but also [c] of our nature, and of our faculties, requiring integrity and holinesse in *these*, as well as purity and righteousnesse in *them*. The same *precept* which commands love, requires strength; otherwise the *Law* hath said in vain, [d] *Thou shalt love the Lord thy God with all thy strength*, seeing we have [e] no strength to love him: so that, not only to want righteousnesse in our *lives*, but even to want integrity in our *natures*, is opposite to the Law, yea, the whole Law of God, and therefore must be sin.

How originall Sin is a repugnancy *to the whole Law.*

[a] 1 John 3. 4.
[b] Rom. 7. 23. & 8. 7. Gal. 5. 17.
[c] Psal. 19. 7. Matth. 12, 33. Rom. 7. 14.
[d] Luke 10. 27.
[e] Rom. 5. 6.

§. 7. Seeing that in originall sin, the evill deprivation of primitive righteousnes, is accompanied with a totall depravation of humane nature; therefore as the *whole man* and *all mankind* is become guilty, so is [a] *all mankind* and the *whole man* become polluted. And as this originall corruption of man's nature doth extend to all mens *persons*; so doth this

The contagion of originall Sin extends to the persons of all mankind, *and the parts of the* whole man.

[a] Rom. 5. 12, 13. &c. Gen. 6. 5. Isai. 1. 6.

and how.

this corruption of the whole man extend to all the *parts*; spreading it's contagion into [b] the *understanding* by ignorance; into [c] the *memory* by forgetfulnesse; into [d] the *will* by perversnesse; into [e] the *conscience* by confusion; into [f] the *affections* by disorder; and into the [g] very *members* of the body as the instruments of sin.

What originall corruption *is call'd in* Scripture.

§. 8. This originall *Corruption* is called in sacred Scripture, sometimes [a] *lust* and *concupiscence*, sometimes [b] the sin, the [c] *inhabiting* sin, the [d] *encompassing* sin, and sometimes the [e] *law* of sin: It is sometimes called the [f] *old man*, [g] and the *flesh*, even as flesh is put for the whole man. And therefore we read of the [h] *understanding*, *mind*, and *wisdome* of the flesh; the [i] *will*, *affections*, and *lusts* of the flesh; yea, that this man of sin (inhabiting in sinfull man) might be the more fully described; this *flesh* is said to have it's [k] *body*, and that body it's [l] *members*.

The analogy between Christ *and* Adam *in respect of the* righteousnesse *and* disobedience *imputed.*

§. 9. Thus as there is an *antithesis*, so is there an [a] *analogy* between the disobedience of *Adam*, and the righteousnesse of Christ, in that as [b] the *righteousnesse* of Christ (the Head of his Church) is imputed to his members for their *justification*; so equall it is, that the disobedience of *Adam* (the head of his posterity) be imputed to his members to their *condemnation*; and as by the obedience of Christ, many (even his whole *spirituall Generation*) are made righteous, so equall it is, that by the disobedience of *Adam*, many (even his whole *carnall race*) be made sinners; whereas then it is said, that [c] *the son shall not bear the iniquity of the father*; it is meant, of those *sins* (whether in *Adam* or others) as are meerly *personall*, not of that disobedience, which *Adam* committing as our *representative*, doth therefore become ours by imputation; nor of that corruption, which being seated in humane *nature*,

What meant by that saying, The son shall not bear the iniquity of the father.

[b] 1 Cor. 2.14
2 Cor. 3. 14.
[c] Deut. 32. 18
Psal. 106.21.
[d] Matth.23.37
John 8. 44.
[e] Tit. 1.15,16
Heb. 10. 22.
[f] Rom.1.24.26
Jam. 4. 6.
[g] R6.3.13.&c. & 6.13.19
[a] Rom. 7. 7.
Jam. 1. 14.
[b] Rom.7.8.13
[c] Rom.7.17.20
[d] Heb.12. 1.
[e] Rom. 7. 23. & 8. 2.
[f] Rom. 6. 6.
Ephes. 4. 22.
Col. 3. 9.
[g] John 3 6.
Rom. 7. 5. & 8. 8.
Gal. 5. 19.
[h] Col. 2. 18.
Rom. 8. 6, 7.
[i] Cor. 1. 12.
[k] Ephes. 2. 3.
Gal. 5. 24.
[k] Col. 2. 11.
[l] Col.3.5.
[a] Rom. 5. 14.
1 Cor. 15. 45.
[b] Rom.5.18,19
1 Cor.15.22.

[c] Ezek. 18 20

ture, doth therefore become common to *Adam*, with his *posterity*, as his naturall branches.

[a] Rom. 5. 14. [b] Gen. 5. 3. Ephes. 2. 3.

§. 10. It is not then, by [a] actuall *imitation*, but by [b] naturall *generation*, that we become partakers of *Adam's* sin, and therefore liable to God's wrath; yea, in the *regenerate* themselves, though originall Sin be [c] *remitted* in it's guilt, yet it [d] *remains* in it's pollution, and so becomes *propagated* in generation: So that the children which descend of pious parents, do partake of originall Sin, because they are children by [e] *carnall*, not *spirituall* generation, begotten not according to the operation of *grace*, but propagation of *nature*. For, that the *regenerate* beget children in their likenesse, is according to the *flesh*, as men, and the sons of *Adam*, not according to the *Spirit*, as Saints, and the Sons of God. *Sanctified* parents [f] beget children *sinfull* by nature, even as the *circumcised Jews* beget children *uncircumcised* in the flesh; or as the *wheat* cleansed from the chaffe, when sown, doth bring forth wheat with it's chaffe again.

How originall sin is propagated.

How it remains *even in the regenerate.*

How they propagated *it to their children.*

[c] Rom. 8. 1. [d] Rom. 7. 23. Gal. 5. 17.

[e] John 1. 13. & 3. 6.

[f] Mat. 8, 9, 10

Illustrated *by apt similitudes.*

§. 11. Wherefore, when the *children* of *Believers* are said to [a] be *holy*, it is to be understood as spoken of a politicall, or civill, not of a sanctifying and saving holinesse; even such a *federall* holinesse as consists in a capacity of *right*, and priviledge of *claim*, [b] unto the *promises* of life and glory, made of God in *Christ* unto his *Church*; And thus it is in the *Christian Church*, much like as it was in the *Roman State*: As in the Roman State a *Consul* did beget a son in a politicall right to the *Cities* priviledges, which son was not born a *Consul*, though politically *free*; thus in the Christian Church, a *Saint* doth beget a child in a federall right to the *Churches* promises, which child is not born a *Saint*, though federally *holy*.

How the children *of* Believers *are said to be* holy.

[a] Rom 11. 16 1 Cor. 7. 14.

[b] Gen. 17. 7. Acts 2. 29.

Illustrated *by a fit allusion.*

§. 12.

What is the subject of originall Sin.

§. 12. The *Subject* of Originall Sin cannot be the *body* or the *ſoul* alone, but *both* together in the whole and perfect nature of man: And though true it is, that in the knowledge of originall ſin, it is more profitable, to *ſeek* how we may *evade* it in it's puniſhment, then to *examine* how it doth *invade* us in it's guilt; yet ſomewhat to informe men's judgement, though not fully to ſatisfie their curioſity, we teach, That, to conceive, when and how *man* doth become the *ſubject* of originall ſin, it muſt be obſerved, that the humane nature is not *perfect*, till the [a] *union* of the ſoul with the body. Now the *ſoul*, that is [b] infuſed by creation, and created by infuſion; and in the ſame inſtant that the *ſoul* is infuſed into the body by creation, the *body* is alſo united to the ſoul in that infuſion, to the making up of both into one entire *Compoſition* of humane nature; which *humane nature* in the firſt inſtant of it's being, is the *ſubject* of originall ſin.

When the humane nature is perfect.

[a] Gen. 2. 7.

[b] Zech. 12. 1.

and When the ſubject of original Sin.

How the humane nature in man becomes infected with originall Sin.

§. 13. Now, that *humane Nature* in the firſt inſtant of it's being doth become the *ſubject* of originall Sin, is not from the *body* infecting the ſoul, as the muſty veſſell doth the ſweet liquor; nor yet from the *ſoul's* infecting the body, as the muſty liquor doth the ſweet veſſell; but by a ſecret and ineffable reſultancy from the inherence in *them both*; The depraved *inclination* unto evill inſeparably accompanying, and indeed neceſſarily flowing from the evill *deprivation* of righteouſneſs; which deprivation of righteouſneſſe, is the proper *effect* of *Adam's* ſin, though the neceſſary *conſequent* of God's wrath; who doth make this a juſt puniſhment of *Adam's* diſobedience, even to withhold from his poſterity that *treaſure* which he had prodigally waſted, that *grace* which he had wilfully loſt, that *image* which he had wickedly defac'd.

And

And seeing by a just *imputation* we are partakers of his Sin, it is by a just *dispensation* that we become partakers also of his punishment; And thus, no sooner do we partake of *Adam's Nature*, but we partake also of *Adam's curse*, and so by an immediate and inseparable consequence we become defil'd with Originall Sin.

§. 14. That Originall Sin in the image of God defac'd is propagated by *carnall generation*, appears by that, which in an apt antithesis, is opposite unto it, even the image of God renewed by *spirituall regeneration*; which the Apostle tels us, is through the [a] *incorruptible seed of God's word*; yet, that Originall sin is propagated by carnall generation, is not by vertue of any *seminall power*, but by vertue of *divine ordination*, it being the just ordination of God, that *Adam's Posterity*, who were legally guilty of disobedience *in him* [b] as their *head*, should be legally deprived of righteousnes [c] *from him*, as his *members*; which deprivation of Originall righteousnes being inseparably accompanied with a pollution of naturall uncleanness, it was further the *just ordination* of God, that *Adam* (having corrupted his nature) in propagating his nature, should propagate his corruption; and so, *we* (being [d] naturally in *him* as our *root*) do become, as *men*, so [e] *sinners* too from him as his *branches*.

That originall sin is propagated by carnall generation, *appears by its antithesis of* spirituall regeneration.

How propagated by vertue of divine ordination.

§. 15. Thus *Originall* Sin is not seated in the substance of the body, or of the soul single, but in the *humane nature* upon the union of both; and doth consist in the *imputed guilt* of *Adam's* disobedience, and the *propagated corruption* of *Adam's* nature, *conveyed* in carnall generation, by vertue of the divine ordination of God's justice; which propagated corruption in the regenerate is destroyed according to the [a] *condemning* and [b] *raigning* power thereof; but doth remain in its [c] *inhering*

The summ *of what concerns original sin.*

[a] Jam. 2. 18
[1] Pet. 1. 23
[b] 1 Cor. 15. 22
[c] Rom. 5. 15
[d] Rom. 5. 12 Heb. 7. 9, 10
[e] Rom. 5. 19
[a] Rom. 6. 6 and 8. 1
[b] Rom. 6. 12 Gal. 5. 16
[c] Rom. 7. 18, 24

hering and [d] *infecting* nature, which becomes more [e] *weakned* by grace, and ſhall be perfectly [f] *aboliſh'd* in glory.

[d] Rom. 7. 23 Gal. 5. 17
[e] Rom. 7. 25 Epheſ. 4. 23
[f] 1 Cor. 15. 53 Rev. 7. 14

What concupiſcence *is, as ſpoken of in ſacred Scripture.*

§. 16. This propagated *corruption* inherent in our natures is called (ſometimes in Scripture) [a] *concupiſcence*, which concupiſcence is nothing elſe, but that depraved *diſpoſition*, or habituall *propenſion* of our corrupt nature, [b] *inordinately* and *actually* inclining unto evill; and this, not only in the unbridled deſires of the ſenſitive *appetite*, but even in the inordinate luſtings of the *will*, and ſo is ſeated not [c] only in the inferiour, but alſo in the ſuperiour faculties of the ſoul, as appeares in thoſe ſins of envy, hatred, Hereſie, idolatry, and the like.

[a] Rom. 7. 7 Jam. 1. 14, 15
[b] 1 Theſ. 4. 5 Jam. 1. 14
[c] Gal. 5. 19, 20, 21

why ſeated in the ſuperior, as well as in the inferior faculties.

From whence *concupiſcence in its* inordinacy *is.*

§. 17. *Concupiſcence* (then) in its inordinacy, as ſin, is not from the *naturall* condition of our primitive being, but from the *corrupt* condition of our lapſed eſtate. For though it is true, that upon the union of the *ſoul* with the *body*, a ſpirituall ſubſtance with a ſenſible matter, there did neceſſarily follow in man (whilſt ſtated in integrity) an [a] *inclination* and *propenſity* to what was ſenſible and materiall; yet that this inclination doth now become inordinate and rebellious, this propenſion precipitate and vitious, is from the [b] *corruption* of man's nature *lapſed* into ſin. Wherefore the ſenſitive *Appetite* and naturall *affections*, they may be the [c] *ſeat* or *ſubject* of concupiſcence, but not *formally* [d] concupiſcence it ſelfe, which doth conſiſt in an inordinacy and enormity [e] repugnant to *God's Law*, which law ſaith, [f] *Thou ſhalt not covet.*

[a] 1 Cor. 15. 47, 48
[b] Eccleſ. 7. 29 Rom. 7. 17, 20
[c] Rom. 7. 18, 23
[d] 1 Joh. 2. 16
[e] Deut. 10. 16 Rom. 8. 7
[f] Rom. 7. 7

why the ſenſitive appetite *cannot be this concupiſcence.*

What the ſenſitive appetite *in man is.*

and in pure nature how ſubordinate *unto* reaſon.

§. 18. Further, we muſt know, that the *ſenſitive appetite* in man, it is the *faculty* not of a brutiſh but of a rationall ſoul; and therefore (in pure nature) though the Spirituall part did *deſire* carnall things; yet did not thoſe carnall things return upon the ſpirituall part an inordinacy of its deſires; the

the ſenſitive appetite being an *inferiour* faculty of the rationall ſoul; and ſo, *ſubject* to the dictate and command of the *ſuperiour* faculties, the Underſtanding and Will. And thus (in the ſtate of integrity) the *rationall Soul* in its naturall deſires, acting by its *ſenſitive appetite*, it was not, in a ſenſuality the ſame with the beaſts, but *ſpecifically* diſtinguiſh'd from them, as being *ſeated* in ſuch a ſoul as was endued with the light and rule of reaſon, and as being *conſtituted* in ſuch an harmonious ſubjection as was without the leaſt breach or jar of inordinacy and immoderation.

thereby ſpecifically diſtinguiſh'd from that in the beaſts.

§. 19. *Concupiſcence* (then) as an inordinate inclination tranſgreſsing the bounds of reaſon, is altogether repugnant to the naturall conſtitution of man in his *primitive* purity, and therefore muſt neceſſarily be the iſſue of man's *fall*, as the ſin of corrupt nature. Indeed, we cannot, but with Saint *Paul*, call [a] concupiſcence *ſin*, which expoſeth to [b] death, and makes ſubject unto *wrath*; yea certainly it muſt be *ſin* in its ſelf, if made [c] *exceeding ſinfull* by the *law*. And how ſhall *concupiſcence* [d] *conceive* and *bring forth* ſin if it be not it ſelf ſinfull? The [e] *fruit* being evill doth ſufficiently declare the *tree* to be corrupt.

Concupiſcence in its inordinacy *is the iſſue of man's fall: and why.*

wherfore call'd Sin.

[a] Rom. 7. 7, 8, 9, 11, 13, &c.
[b] Rom. 7. 24 Epheſ. 2. 13
[c] Rom. 7. 8, 13
[d] Jam. 1. 15
[e] Mat. 7. 17, 20

CHAP. XIIII.

Concerning Actuall Sin.

§. 1. AS the *body* which hath loſt its health, muſt needs be ſick; the *member* which hath loſt its ſtrength, muſt needs be lame; ſo *man* having [a] loſt his integrity, muſt needs be wicked; having loſt [b] his purity, muſt needs

The privation *of original righteouſneſs is inſeparably accompanied with the* corruption *of original uncleanneſſe.*

[a] Eccleſ. 7. 29
[b] Eph. 4. 23, 24

needs be corrupt. Which *Originall corruption* doth breake forth into [c] inordinate desires, and actuall lustings, contrary to the *rule* of life, the *law* of God: so that *Originall* corruption is to *Actuall* Sin as [d] fuell to the fire, or as the [e] fountain to the streame, or as the [f] tree to the fruite, or as the [g] womb to the child, or as the [h] body to the members, or as the [i] habit to the act.

What originall *corruption is to* actual *sins.*

§. 2. *Actual* Sin, as it is formally a *de-ordination* [a] in the transgression of God's law, cannot properly have any *efficient* cause, but is rather the [b] *deficiency* of those causes, which are the efficients of those *acts* wherein the sin is seated. The immediate *internall causes* of actuall sin are the [c] *understanding* and [d] *will*, as defective in their proper offices, the former to give, the later to observe the rule and direction of *Right Reason*. The remote internall causes are the [e] *imagination* and *sensitive appetite*, moving and inclining the understanding and will to what is evill, [f] prompted on by the inordinate propension of *Originall Concupiscence*.

What actuall *sin is.*

what the immediate internall causes *of it: and how.*

§. 3. Evill Spirits, wicked men, and sensible objects may *outwardly* perswade, but they cannot *sufficiently* induce to any Sin, [a] *without* a *conspiracy* in the inward man, [b] even of the *judgment* and *will*. The externall *object* by means of the imagination may provoke the sensitive appetite, and the sensitive *appetite* by the judgment may *tempt* the will; but neither truely necessitate, nor effectually *induce* a man to sin, without some [c] previous disposition in the inordinacy of the will, whereby it consenteth unto evill. So that the *fort* is not gained, [d] till the *will* by consent be surrendred; the *Soul* by temptation is not overcome, till the will in its *consent* bee surprized; and God alone it is, who in his wisdome and power can so [e] *incline* the will, as to *necessitate* ([f] not enforce) its volition; the policy

No inducement whatsoever can cause sin, without a conspiracy *in the inward man.*

No actuall *sin committed, without the* wil *consenting. The Will not necessitated in its volition, by any power but that of God's.*

[c] Rom.7.5,23 Gal. 5.17, 19, &c.
[d] Gen.6.5.
[e] Mat. 15.19.
[f] Gal.5.19. Mat.13.17.
[g] Jam. 1.15.
[h] Col.3.5.
[i] Rom.7.5.

[a] 1 John 3.4.
[b] 1 Cor.6.7.

[c] Isa.27.11. Eph.4.18.
[d] Pro.12.8. Isa.1.19.

[e] Psal.94.8. Pro.30.2. Jerem. 10.21. Jam.1.26.
[f] Rom.7.5. Eph.2.3.

[a] Psal.51.4. Jam.4.7. Psal.1.1. Jude 16.
[b] Jer.4.22. Eph.4.17.

[c] Gen.6.12. Pro.1.16. 2 Per.2.15. 22
[d] Deut.5.29. Pro.4.23. & 23.26. Mat.15.8.
[e] Jer.24.7. Phil.2.13
[f] Psal.110.3.

policy and ſtrength of [g] men and divels is all too weak in this attempt.

§. 4. *One* ſin is often the cauſe of another; as when man by Sin makes forfeiture [a] of grace, and ſo laid [b] open to Satan's temptations and his own vile affections, he [c] *falls* from ſin to ſin, in a precipice of *backſliding* from his God. Again, when by his ſin man doth ([d] *ambulare in circuitu*) run the *round* or *maze* of ſin; his ſinfull *acts* begetting evill *diſpoſitions*, thoſe evill diſpoſitions begetting cuſtomary *habits*, and thoſe cuſtomary habits bringing forth ſinfull *acts*; yea, when [e] one ſin prepares the *way* and brings *fuell* to another; as when [f] *covetouſneſs* and *ambition* make work for ſtrife and murder in warrs, ariſing about *wealth* and *honour*, who ſhall poſſeſſe and command moſt of this *mole-hill*, the earth. Yea, when by way of *finality* one ſin is committed in order to another, as the means directed to the end; Thus [g] *Judas* betrays Chriſt to ſatisfie his covetouſneſſe, and [h] *Zimri* ſlays his maſter to ſatisfie his ambition.

How one ſin is the cauſe of another.

§. 5. Every the leaſt actuall *Sin* is a [a] *tranſgreſſion of God's Law*; and [b] every the leaſt actual tranſgreſſion of God's law is a ſin. And though ſin be a *tree* which ſpreads it ſelf into many *branches*, a *fountain* which divides it ſelf into many *ſtreams*; whether it be in reſpect of the *Subject* or the *Object*, in reſpect of the *efficient* or the *effect*: yet is all ſin whatſoever, either a ſin of [c] *omiſſion*, in not doing what Gods law doth command, or of [d] *commiſſion*, in doing what Gods law doth forbid; and this either in [e] *thought*, in [f] *word*, or in [g] *work*.

What the leaſt actuall ſin is.

Sin is manifold in its kinds.

All ſin is either of omiſſion, or of commiſſion.

and that either in thought, in word, or in work.

§. 6. Originall Sin being as the [a] *womb* to actuall, hath its *formative faculty*, to aſſimilate and make like in the *privation* of righteouſneſs, and *corruption* of nature. Whereby Sins of *omiſſion* have with them ſomething of *commiſſion*, and Sins of *com-*

What is the formative power in originall ſin, in reſpect of actuall.

[g] 2 Tim. 3. 6. 13. 1 Pet. 5. 8.

[a] Jude 4. 1 Theſ. 5. 19.

[b] Pſal. 109. 6. Rom. 1. 26. 28.

[c] Pſal. 69. 27. Iſa. 5. 18.

[d] Pſal. 12. 8.

[e] Eph. 5. 18. Rom. 13. 14.

[f] 1 Tim. 6. 10. Jam. 4. 1.

[g] Mat. 26. 14 15. 16.

[h] 1 King. 16. 9 10. 16.

[a] 1 John 3. 4.

[b] Gal. 3. 10.

[c] Mat. 25. 42. 43 Jam. 4. 17.

[d] Ezek. 5. 6. & 33. 18 Jer 2. 13.

[e f g] Mat. 12. 34 35. 36. & 15. 19. Act. 8. 22. Tit. 1. 16. Jam. 3. 2.

[a] Jam. 1. 15.

commiſsion have with them ſomething of *omiſsion*, every averſion from God being accompanied with a converſion to evill; and [b] every converſion to evill with an averſion from God. Though the ſin of *omiſsion* (then) be a meer *negative* in its *ſelf*, yet conſidered in the *Cauſes* and concomitants of it, it never goes without a [c] ſin of *commiſsion* joyned with it, never without ſome internall or externall *act* inordinately evill, either uſhering it in, or leading it by the hand.

Sins of omiſſion *always accompanyed with ſins of* commiſſion.

[b] Jer.2.13

[c] Iſa.65.12 Jer.25.7

§. 7. Thus, when a man *wils* the not attending God's worſhip at the time he is required by God, beſides the *omiſsion* of his duty, he *commits* a ſin in his will, becauſe he wils that omiſſion; and if he buſie himſelf in ſome temporall affairs, (which, though they neceſſarily detain him, yet he might without any forcing of neceſſity have avoyded,) beſides the breach of an *affirmative precept* by the omiſſion of his duty, he breaks a *negative precept* by the commiſſion of a further evill. For he that wils the *occaſion* of any ſin, doth by *conſequence* wil the ſin it ſelf; yea, if through ſome preceding intemperance or careleſneſs, he becomes indiſpoſed or diſenabled for the performance of Gods worſhip, and thereby neglects it, though he wils not the omiſſion *directly* in its ſelf, yet he will'd it *antecedently* in its cauſe, and ſo becomes guilty of a *double* ſin, that of omiſſion uſhered in by that of commiſſion.

This illuſtrated by inſtance.

Hee that wils the occaſion *of ſin, by conſequence wils the ſin.*

How ſin is willed antecedently *in its cauſe, though not* directly *in its ſelf.*

§. 8. When the ſin of *commiſsion* is accompanied with that of *omiſsion*, they having the ſame *motive* and *end*, cannot be ſpecifically diſtinct. Wherefore that the unjuſt *Uſurer* [a] gathers by griping extortion, and ſcatters not in a releiving charity, are *ſtreams* from one and the ſame ſpring head of [b] *covetouſneſs*, and run into the ſame [c] *gulf*, a ſatisfying his inordinate deſire of riches; or that the [d] *glut-*

Sins of commiſſion and of omiſſion, having the ſame motive *and* end, *are not* ſpecifically *diſtinct.*

Proved by inſtances.

[a] Neh.5.2,3, &c. Iſa. 3.14
[b] Jer.8.10 & 22.17
[c] Ezek. 22.12 Hab.2.5,6 Iſa.56.11
[d] Eph.3.15 Iſa.22.12,13 and 58.3

tonous

tonous Epicure neglects the Church in her lawfull *feasts*, and fills himself with his riotous *feasts*, issue from the same corrupt fountain of [e] *intemperance*, and tend to this one and the same end, the satisfying his inordinate appetite.

[e] Phil.3.19
2 Pet.2.13

§. 9. The division of sin into that of *thought*, of *word*, and of *work*, is not a distinguishing it according to its compleat (*species* or) *kinds*, but according to its incompleat *parts* and *degrees*. For that the same sin, which doth take its [a] *conception* in the heart, may have its *birth* in the mouth, and its full *growth* in the outward work. Thus, when the [b] *wrathfull* person hatcheth revenge in his *heart*, and his troubled thoughts break forth into contumelious *words*, and injurious *actions*, it is *one* and the *same* sin specifically consummated by several *degrees*, and in its distinct *parts*.

What the division of sin into that of thought, word & work, is.

[a] Mat.15.18.19
Jam.1.15

[b] Mat.5.22
Eph.4.31

§. 10. Yea, under the *evill thoughts* of the heart are contained the *first* [a] *motions* of lust when inordinate. So that *concupiscence* not only in the *habituall* inclination, but also in the [b] *actuall* motions, even in the first inordinate lustings, is sin; and this, though [c] those motions or lusts be never fully *consented* unto by the wil, nor *perfected* by the outward act. For though *grace* (in the regenerate) be *powerfull* enough to [d] *suppresse* these inordinate motions, yet that doth not excuse reason's being *defective* in its duty to *prevent* them. They ought to be *kept down* by Reason's watchfulness, and therefore cannot *arise* but in sin's guilt. And whereas it may be pleaded, that they are *involuntary* and so cannot be Sins, we say, it is [e] *repugnancy* to Gods law which makes the sin; and that, though it be *against* the will that these inordinate lustings should be fulfilled, yet is it *from* the will that these lustings (in their inordinacy) are not prevented, the will neglecting or failing in her *primitive powerfull* command, to keep

The first inordinate motions *of lust contain'd under the* evill thoughts *of the heart.*

[a] Gen.6.5
Deut.10.16 & 30.6
Jer.4.14
Mat.15.19

[b] Rom.7.7,8

[c] Rom.7.21

though not consented *to by the will, yet are sin: and why.*

[d] Gal.5.16.24

What makes any act *to be sin.*

How the motions *of concupiscence are* voluntary, *through the wils defect before they rise, though not consented to when raised.*

[e] 1 Joh.3.4

how concupiſcence it ſelfe is voluntary.

keep under what is rebellious. Beſides, concupiſcence is *voluntary*, as flowing from *Adam's* wilfull diſobedience. For in morality (*quod ex voluntario cauſatur, pro voluntario reputatur*) what is cauſed by a voluntary *act*, is reputed voluntary in the *acting*.

The motions of concupiſcence prov'd *to be* ſinfull *by an infallible argument, drawn from the* indifferent *nature of the will's* conſent.

§. 11. Further yet, That thoſe *motions* of concupiſcence are *ſins* when fully conſented to by the will, doth infallibly prove them to be *ſinfull* before the will doth give (yea though the will doth not give) its full conſent. For the *conſent* of the will is a thing indifferent in it ſelf, neither good nor evil, but according to its *object*. If any thing be good, it is not the *conſent* of the will that makes it evill; and if any thing be evill, it is not the *conſent* of the will can make it good; but according to the *nature* of the object, ſuch is the *act* of the will, whether it be in good, or whither it be in evill: wherefore if the *firſt motions* of concupiſcence were not ſinfull in themſelves, they could not be made ſins by the conſenting of the will; But ſeeing (by the *confeſsion* of all *parties*) they are *ſins* when the will doth give its conſent, therefore they muſt be *ſinfull* before the conſent of the will be given.

What the Specifical *diſtinction of ſin into* ſpirituall *and* carnall *is.*

§. 12. Whereas *Sin* in reſpect of the *Subject* is *ſpecifically* diſtingniſh'd into *pirituall* and *carnall* Sins, the diſtinction is taken from the *end*; *Spirituall* Sins being perfected in Spirituall delight, as pride, vain-glory and the like; but *carnall* Sins in carnal delight, as gluttony, luxury, and the like. True it is, *all ſin* is *carnall* as ariſing from the *fleſh*, as fleſh in *Scripture* is taken for Originall Sin in man's corrupt nature; and *all ſin* is *ſpiritual* as affecting the *Soul* in the commiſſion, and defiling the ſpirit of man with guilt. But when *ſpirituall* and *carnall* Sins are contradiſtinguiſh'd as ſeverall and ſpecificall ſorts of ſin, by *Spirituall* Sins are meant thoſe which

a 2 Cor. 7. 1

how all ſin is carnall.

and how Spirituall.

b Rom. 8. 1
Gal. 5. 19

what the true difference *betwixt both.*

which affect and defile the ſoul *immediately* in the body; by *carnall* ſins are meant thoſe which affect and defile the ſoul *mediately* by the body.

§. 13. *Sin* in reſpect of the *object*, is *ſpecifically* diſtinguiſhed into ſins [a] againſt *God*, againſt our *Neighbour*, and againſt *our ſelves*. For though it is common to *all ſin*, that it is *againſt God*, as being formally a *violation*[b] of his eternal Law, and ſo properly the *offence* of his ſacred Majeſty; yet, ſin materially conſidered in reſpect of the injury and damage which accompanies it, it may be againſt *man's ſelf*, or his *neighbour*. Indeed, all ſins, as they are *inordinate* actions, do imply an acting ſomething to the breach of *order*. And ſeeing God hath eſtabliſh'd among men a *threefold order*, there are *three kinds* of ſin, according to their *three-fold inordinacy*. The *three-fold order* is, 1. That of the inferiour faculties unto reaſon, in man's *naturall conſtitution*. 2. That of one man in a *politicall conſtitution* unto another. 3. That of all men in a *religious conſtitution* unto God. Now the inordinacy, which makes a breach of any of theſe orders, is a ſin againſt God, as the [c] *ſupreme Law-giver*: but in comparing one with another, that ſin which immediately breaks the *order* of *Religion*, as blaſphemy, hereſie, infidelity, and the like, is ſaid to be a ſin againſt God. Again, that ſin which immediately breaks the *order* of *polity*, as theft, oppreſſion, murder, and the like, is ſaid to be a ſin againſt our *neighbour*. Laſtly, that ſin which immediately breaks the *order* of *Nature* (in man) as drunkenneſs, gluttony, and the like, is ſaid to be a ſin againſt *our ſelves*: yea, ſome ſins there are at once againſt *our ſelves*, and our *neighbours*, as [d] fornication, adultery, &c. and ſome againſt *God*, our *neighbours*, and our *ſelves*, as the [e] proſecuting unjuſt revenge, the perſecuting God's Church, &c.

What the ſpecificall diſtinction of ſin, into that againſt God, againſt our neighbours and againſt our ſelves. How all ſin is againſt God. How ſaid to be againſt our neighbours, and our ſelves.

The three-fold order which God hath eſtabliſhed amongſt men.

The three-fold inordinacy in breach of this order, making three kinds of ſin.

[a] 1 Sam. 2. 25. Luke 15. 28. & 18. 2. Acts 24. 16. Tit. 2. 12.
[b] Rom. 4 13. 1 John 3. 4. Jam. 2. 9.
[c] Rom. 12. 19.
[d] Exod. 20. 2. Jam. 2. 13.
[d] 1 Cor. 6. 18.

What the distinction of sin, into that of infirmity, of ignorance, and of malice.

From whence this distinction is taken.

What is the inordinacy of the sensitive appetite.

What the inordinacy of the understanding.

What the inordinacy of the will.

§. 14. That *sin* in respect of the *efficient*, is distinguish'd into sins of *infirmity*, of *ignorance*, and of *malice*, is taken from the *three principles* of all actions, and so consequently of all actuall sins in man, the *sensitive appetite*, *understanding*, and *will*; which as they are the *principles* of all actions in their *naturall* beings, so are they the principles of all actuall sins in their *preternaturall* inordinacies. The inordinacy of the *sensitive appetite*, is in being irregular and immoderate in it's affections: the inordinacy of the *understanding*, is in not knowing what it ought, or in not actually dictating what it habitually knowes: the inordinacy of the *will* is in subjecting it selfe to the sensitive appetite, or in following the understanding in it's erroneous dictates, or in opposing it in it's right judgment. Now when the *will* becomes inordinate, through the suddain [a] surprize and eager importunity of the *sensitive appetite*, the sin is the *sin* of *infirmity*; again, when the *will* becomes inordinate, through the defect of [b] judgement in the *understanding*, the sin is the *sin* of *ignorance*; and when the *will* becomes inordinate, through it's *own* perversnesse, [c] opposing and repulsing the right judgement of the understanding, the sin is the *sin* of *malice*, and against *conscience*.

When a sin of infirmity *is.*

When a sin of ignorance.

When a sin of malice.

§. 15. When the sensitive appetite doth beget an *inordinacy* in the will; it is by way of *distraction*, with-drawing it from it's proper function, in the exercise of it's free choice, and chief command; for seeing all the *faculties* are radicated in the *essence* of the soul, by how much the *operations* of the inferiour faculties are the more intended, by so much the *functions* of the superiour (whether understanding or will) are the more remitted. The *sensitive appetite* then being vehemently intent upon it's object, the *rationall faculty* becomes but weakly

How the sensitive appetite doth beget *an* inordinacy *in the will.*

[a] Gen. 9.21. 2 Sam.11.2,3,4 Matt. 26. 70. 72.74.

[b] Gen.19 33. 35 Lev. 5. 17. Lev.4.2. Psal.19.12

[c] Matth 13.15 John 15. 22, 23,24. Matth. 3.56. Acts 7. 5.7.

weakly imploy'd, if not altogether hinder'd in it's duty. Beſides, the [a] *imagination* being diſturbed by the affections, the *underſtanding* becomes darkened by the imagination; and the underſtanding being darkened, miſguides the *will*, whereby it becomes inordinate to a *ſin* of *infirmity*, by ſuddain paſſion. And as ſuddain paſſion, ſo [b] likewiſe all inordinate motions, vain thoughts, ſins of ſly ſurreption, and of daily incurſion, are all *ſins* of *infirmity*.

[a] 2 Sam. 11. 2,3,4. Matth. 26.70. &c.

[b] Matth. 6.12. Prov. 24.16. 1 John 1.8. Jam. 3.2. Rom. 7. 19,20

Which are the ſins of infirmity.

§. 16. *Inordinate* [a] *paſſions* are the ſickneſſes of the ſoul; and therefore as the *members* of the body diſabled by diſtemper, ſo the *powers* of the ſoul diſturbed by paſſion, not performing their proper functions, are ſaid to be [b] *infirm* and *weak*. And thus, when the *ſenſitive appetite* by it's vehement and ſuddain paſſions doth invade the *rationall faculties*, to the diſturbing the underſtanding, and diſabling the will in their operations, we *truly*, though *figuratively* ſay, the *ſoul* is *ſick*, and the ſins which iſſue from this *impotency* of reaſon, through *diſtemper* of paſſion, are properly call'd *ſins* of *weakneſſe*, and *infirmity*.

[a] Matth. 8.17. Iſai. 1.5.

[b] Rom. 15.1. Heb. 12.12,13 1 Cor. 8.11,12

Why ſins of ſuddain and inordinate paſſion are ſaid to be ſins of infirmity.

§. 17. Thoſe *paſſions* which *totally aboliſh* the uſe of reaſon, *totally excuſe* from the guilt of ſin, committed in thoſe paſſions; as in the caſes of frenzie and madneſſe; unleſſe thoſe *paſſions* were [a] *voluntary* in their *beginnings*, or in their *cauſes*, for then they become imputed as ſins themſelves, and ſo the evils committed in thoſe paſſions muſt needs be ſins too; but thoſe [b] *paſſions* which do not wholly *intercept* the uſe of reaſon, cannot wholly *excuſe* from the guilt of ſin: becauſe *reaſon* remaining, ought to moderate and order paſſion, either by diverting it ſelfe to other thoughts, or by *hindering* the effectuating of thoſe obtruded upon it. The *more* of *paſſion* there is in the ſin, the *leſſe* there

[a] 1 Sam. 19. 9,10.

[b] Prov. 14.16. & 29 22

What paſſions do excuſe wholly from ſin, and what do not.

How reaſon ought to moderate paſſion.

is in the ſin, the *leſſe* there is of *reaſon*, and ſo the *leſs* is the *ſin*; and the *more* of *reaſon* there is in the ſin, the *more* there is of *will*, and the more voluntary, themore ſinfull.

What is the office of the underſtanding.

§. 18. The *office* of the *underſtanding*, in reſpect of its own proper *object*, being this, to enquire and find out *truth*, and in reſpect of the inferiour *powers* to *direct* and *conduct* them aright according to truth; if the underſtanding do not know *all* the truth it is both *able* and *ought* to know, it becomes defective in its duty, and thereby *guilty* of [a] that *ignorance* which is ſin; and if the *underſtanding* dictate amiſſe to the will, bringing *inordinate* commands upon the *ſubordinate* powers, or after deliberation had, doth not check their exorbitancies, it becomes thus alſo defective in its duty, and thereby guilty of thoſe [b] *ſins* which are *of ignorance.*

When guilty *of* that ignorance *which is ſin.*

and when guilty *of* thoſe *ſins which are of* ignorance.

[a] Acts 17.30. Rom. 1.21.22.

[b] Num. 15.28 Lev. 4.13.27. Acts 3.17.

What ignorance *doth not, and what* ignorance *doth make the ſin.*

§. 19. In the *ſins* of *ignorance* then, it is not every ignorance that makes the ſin. It is not the ignorance of a pure *negation*, but that of a [a] depraved *diſpoſition*. It is not the *negative* ignorance, being a meere *neſcience*, a not knowing what is needleſſe or not poſſible to be known; but the *privative* ignorance, a not knowing what we are able and ought to know. There are many things which a man is *capable* of knowing, which yet by no divine law he is *bound* to know, as many Mathematicall *theorems* in philoſophy, many particular *contingencies* in nature; yea there are many things, which as a man is not bound to know, ſo he is not capable of knowing, as [b] many *myſteries* not yet revealed, many *ſecret truths* not yet communicated by Chriſt unto his Church. *Ignorance* of theſe is not ſinfull, and ſo whatſoever conſequent *effect* proceeds from this ignorance cannot be a ſin; but an *ignorance* of thoſe truths which we are capable

[a] Eph. 4.18.19 1 Pet. 1.4.

what things a man is capable *of knowing, but* not bound *to know.*

what things a man is neither bound *to know,* nor capable *of knowing.*

In all theſe, ignorance (*rather a neſcience*) *is* not ſinfull.

[b] Mat. 24.36. John 16.12

pable of, and concern'd in, which is *vincible* by the uſe of means; this ignorance is it ſelf *ſin*, and the conſequent evils thereof are ſaid to be ſins of ignorance.

What ignorance doth excuſe from ſin.

§. 20. In any inordinate act, it is not that ignorance which is *concomitant* with it, or *conſequent* of it, but *antecedent* to it, which doth excuſe from ſin. Which ignorance being antecedent to it, becomes *accidentally* [a] the cauſe of it as excluding that knowledge, which would have reſtained from the ſin. And though this ignorance doth alwayes ſomwhat *excuſe* [b] yet not alwayes wholly *acquit*. For ſhould a *man*, going forth with an intent to kill a man, unwittingly kill his Father; though ſuch an ignorance may excuſe from *patricide*, yet not from *homicide*. For had he known the man to be his Father, though haply he might have been reſtrained by that knowledg from killing him, yet not altogether from killing; from *that* kind, not from *all* kinds of ſin or of murder.

[a] Lev.5.15. 1 Cor.2.8. 1 Tim.1,13.
[b] Gen.38.15. 16.&c.

ſomewhat excuſe, not wholly acquit. illuſtrated by inſtance.

§. 21. Yea, *that ſin* cannot be excuſed by *any* ignorance, where there is an inclination or reſolution in the will to commit it notwithſtanding *all* knowledg: as for inſtance, ſhould a *man* have a diſpoſition or purpoſe to kill another, though he knew it were his Father; if killing the man, he knows him not to be his Father, which yet after proves to be his Father, it is not the ignorance that ſhall *excuſe*, but the depraved diſpoſition and wicked purpoſe which ſhall make *guilty* of patricide. For though ignorance had its *concomitancy* with it, yet it hath not any *efficiency* in it; and ſo the malefactor cannot be ſaid to offend out of ignorance, but *being ignorant*. For there, when a man *will* be [a] ignorant on purpoſe, that he may not ſuffer *controll* in his ſin, but have the greater *ſcope* to offend, this ignorance is *affected*, and becomes directly [b] voluntray

When ſin cannot be excuſed by any ignorance.

what an affected ignorance is, and how it aggravates the ſin.

[a] Ezek.12.2 Zech.7.11.12 1 Cor.14.38.
[b] Job.22.14. 2 Pet.3.5.

luntary, becauſe it is wil'd upon *deſigne* and for *ends*, and therefore doth rather enhance, then any way abate the guilt of the ſin.

What ignorance is indirectly *voluntary.*

§. 22. But *that* [a] *ignorance* which comes by *negligence*, in a ſlothfull careleſneſſe, or through unneceſſary imployments, not indevouring to attain that knowledg, which a man ought and is able to attain; and *that ignorance* which comes by [b] *intemperance*, in a ſottiſh drunkenneſs, a man being rob'd of his diſcretion or the uſe of it; ſuch an ignorance is truely, though indirectly *wilfull*; ſeeing he that wils the cauſe, doth indirectly and by conſequence will the effect, and this *ignorance* thus *wilfull* [c] becomes it ſelf a *ſin*; yet the ſins which iſſue from this ignorance [d] are *leſſened* in their guilt, having the leſſe of reaſon and will in their act: for ſeeing the *underſtanding* cannot paſſe a right judgment; the *will* cannot be ſaid to give a direct conſent, ſo that though the ignorance may be *aggravated* by circumſtances, yet is the conſequent ſin in it ſelf *leſſened* by the ignorance.

[a] Hoſ.4.1.6
1 Cor.15.34

[b] Gen.19.32, 33

how it ſelfe *ſin.*

[c] 2 Theſ.1.8
Rom.8.2.3

yet the ſins *iſſuing from it* leſſened *in their guilt: and why.*

[d] Luk.23.24
Acts.3.17 & 13.27

How the ſin *of* malice *is rightly diſcerned.*

§. 23. To diſcern aright what the *ſin* of *malice* is, we muſt know, that though the will be determin'd by [a] the underſtanding in the *ſpecification* of its object, yet hath the will this liberty entire in it ſelf, in the *exerciſe* of the act, freely to chuſe what is preſented as good, and freely to *reject* what is preſented as evill. So that, though the will doth alwayes follow the *laſt* practicall judgment of the underſtanding, yet this *laſt* judgment being often *after* the *right* judgment, and the right judgment (firſt given by the underſtanding and repuls'd by the will) [b] *virtually* remaining in the act of ſin, and even then *actually* renew'd by the checks of conſcience; men are hereby ſaid to ſin *wilfully*, on ſet purpoſe, and againſt *conſcience*, which is the true nature of that we call the *ſin* of *malice*.

[a] Pſal.142
Pro.2.11

How men are ſaid to ſin wilfully, *and againſt* conſcience.

[b] Exod.8.10
15,19,28,32
& 9.13,14,
27,28,34,35.
&c.
1 Sam.15.1,2,
3,9,11,13,15
18,19,22,&c.

§. 24.

§. 24. That the *will* doth not neceſſarily follow the *right* judgment, though it doth the *laſt* judgment of the underſtanding, is apparent in the Divels and reprobate, in the ſin againſt the holy Ghoſt, and in ſins againſt conſcience. And indeed, if the *will* did neceſſarily follow the *right* judgment of the underſtanding, the whole work of *Regeneration* were perfected in the act of *illumination*, and God needed not [a] throughly ſanctifie, fully to enlighten were ſufficient for the *new birth* and the *new man*; but this is altogether diſſonant from the truth of Chriſt, which tels us, the [b] *will* is renewed, as well as the [c] *underſtanding* enlightned, in the work of regeneration; The [d] underſtanding is *enlightned* to give a right judgment to the wil, and the will *renewed* to follow that right judgment of the underſtanding, to the bringing forth the works of holineſs and of righteouſneſs.

That the will doth not neceſſarily follow the right judgment of the underſtanding, clearly prov'd.

Eſpecially from the work of regeneration.

in which the will is renewed, as well as the underſtanding enlightned.

[a] 2 Cor.5.17
1 Theſ.5.23

[b] Eph.4.23.24
Phil.2.13
[c] Eph.1.17.18
Col.3.10
[d] Phil.1.9,10, 11

§. 25. By this we may diſtinguiſh ſins of infirmity from ſins of malice. In *ſins* of *infirmity*, this [a] purpoſe and intention of the heart, to pleaſe God in all things, remains ſincere; ſo that, though for a time, the *will* ſuffer a *violation* of her integrity, an *interruption* of her reſolutions through ſome [b] inordinate affections, [c] violent paſſion, or [d] prevailing temptation; yet after a while, ſhe returneth to her former good *purpoſes* by [e] repentance. But in *ſins* of *malice* the heart is [f] habitually inclined unto wickedneſſe, the will is evill diſpoſed in reſpect of the end; There are not any ſincere purpoſes of holineſs, no true *aimes* at God's glory, and therfore the *infection* of the ſin is more permanent & deſtructive to the ſoul, in a [g] ſtronger oppoſition of the good *Spirit* of grace in the work of repentance and faith.

How we may diſtinguiſh ſins of infirmity from ſins of malice.

[a] Pſal.40.8
Act.11.23
Gal.6.1
Mat.26.33
Luk.22.33
[b] 2 Sam.11.2.4
[c] Luk.22.56, &c.
[d] 1 Chro.21.1
Luk.22.31.32
[e] Pſal.51
Luk.22.61.62
1 Chr.21.8.17
Pro.24.16
[f] Jer.13.23
Pſal.10.4
Rom.3.18
1 Joh.3.8
[g] Luk.7.30
Act.7.51

§. 26. The laſt diſtinction of *ſin* is in reſpect of the *effect*, into ſins * *mortall* and *veniall*; we ſay in reſpect of the *effect*, no ſin being veniall in its *nature*;

What the diſtinction of ſin into that of mortall and veniall is.

* 1 Joh.5.16, 17

no sin venial in its nature: and why.

ture; For, that any sin is pardoned doth denote an [a] act of divine *mercy*, which in [b] severity and rigor of *Justice* God might have not done. But for any sin to be in its nature *veniall*, as expiated by temporall punishment, were to destroy this pardoning mercy of God, and after temporall punishment to oblige him to an (*improperly* called) *forgiveness*, least he be tax'd with cruelty and injustice. Yea, [c] whereas all sin is directly *against*, not any meerly *besides* the law; and that the *violation* of Gods eternall law doth incurr a *guilt* of [d] eternall death; There is no sin that can be expiated by temporal punishment; but either it must be [e] by *Christ's* all-sufficient satisfaction, or the [f] *Sinners* everlasting condemnation. Wherefore, seeing the *poysonous guilt* of the least sin is not expelled but by the *Soveraign antidote* of Christ's bloud ([g] through repentance and faith) it cannot be that any sin is veniall in its *nature*, but in a respect to God's mercy, and Christs merits, in the *effect*.

[a] Exod.18.20 Gal.3.10.
[b] Exod.34.67

all sin is directly against, not any meerly besides the law.

[c] Rom.4.15 1 Joh.3.4

Which incurring the guilt of eternal death cannot be expiated by temporall punishment.

[d] Ezek.18.20 Rom.6.23 1 Cor.15.56

[e] Joh.1.29 Act.4.12 & 13.38

[f] Mat.5.25.26 & 25.46

[g] Mar.1.15 Act.20.21 Luk.24.47 Rom.3.25

In what all *sins are* mortal; *yet not all* equall.

§. 27. In this all *sins* are *mortall*, that by their guilt they make liable to * eternall death; and though all are *mortall*, yet are they not therfore [a] all *equall*; some by their more [b] *hainous* guilt making subject to a more *grievous* punishment, in that death which is eternall. That some *sins* then are said to be *mortall* and some *veniall*, it is not in the *nature*, but in the *effect* (or rather the *event*) of the sin, in a relation to the subject (which is the sinner) to [c] whom, through *faith* and *repentance*, not only the lesser, but the greater sins become veniall; and [d] without faith and repentance, not only the greater, but also the lesser sins are mortall; so that if we take the *weight* of sin, not from the deceitfull scales of our own opinions, but from the just ballance of the *Sanctuary*, the *truth* of God's word, we find the least sin to have its heavy guilt; so that [e] every *vain*

* Mat.5.22
[a] Ezek.8.6,13 15 Joh.19.11
[b] Mat.5.22 & 11.22.24 Luk.12.47,48

How some sins mortall and some veniall.

[c] Joh.5.24 Rom.8.1 Act.13.39
[d] Joh.3.36 Gal.3.10

from whence we are to take the just weight of sins guilt.

[e] Mat.12.36 1 Cor.4.5

vain thought, and *idle word* ſhall be brought to judgment; and whatſoever ſin Chriſt brings to the laſt judgement, ſhall (without Chriſt) bring upon the ſinner everlaſting puniſhment.

What the guilt *of the leaſt ſin without Chriſt.*

§. 28. Though *all ſin* be in it's nature *mortall*, and ſo to be mortall is common to all ſin, yet (κατ' ἐξοχὴν) it is *appropriate* to [a] the ſin againſt the *Holy Ghoſt*, for it's moſt deadly nature, call'd in Scripture *the ſin unto death*; which excluding repentance, depriveth [b] of forgiveneſſe, even ſo, as *never to be forgiven*. Which *ſin* againſt the *Holy Ghoſt* doth not conſiſt in any [c] particular *tranſgreſſion* of God's Law, nor yet in that *blaſphemy*, and *perſecution* of Chriſt and his Goſpell which [d] ariſeth from *ignorance*; no nor in that *apoſtacy* from the truth, and deniall of Chriſt, which ariſeth from [e] *infirmity*, though all of them ſins of a deep die, and horrid guilt.

Though all ſin be mortall, *yet moſt eſpecially* the ſin *againſt the Holy Ghoſt.*

What the ſin *againſt the* Holy Ghoſt *is not.*

§. 29. But the ſin againſt the Holy Ghoſt, is ſuch a *denying* and *rejecting* of Chriſt, as ariſeth from *malice*, in an hatred of him, and his truth; contrary to knowledge and conſcience, *oppoſing* and *perſecuting* the Goſpell of Chriſt, as an impoſture of Satan; the power and grace of the Spirit, as a work and deſignement of the Divell; thus it was in the [a] *Phariſees*. Alſo to ſin againſt the Holy Ghoſt, is to [b] fall away from the faith of Chriſt, by an *univerſall apoſtacy*, in wilfully denying, and maliciouſly oppoſing Chriſt and his truth; yea, in a *contempt* of his ſacrifice, and an *hatred* of his Goſpell, perſecuting his Church with an irreconcilable *enmity*. Thus it was in *Julian*; thus in many in the Apoſtles times, and thus in many in theſe our dayes, of whom we *cannot*, we *may not* paſſe ſentence of judgement, wanting that ſo eminent a *gift* [c] among the primitive Saints; namely, the *diſcerning* of the *Spirits*.

What it *is.*

As in the Phariſees.

As in Julian.

Why not *now to be* diſcovered *by us.*

[a] 1 John 5.16

[b] Matth. 12.32

[c] 2 Ki. 21.6. &c. & 24.4. 2 Chr. 33.12,13 1 John 5. 16, 17, 18.

[d] 1 Tim. 1.13.

[e] Matth. 26. 70,72,74,75.

[a] Mat. 12.24. &c. Luke 19.14. & 20.13. &c. Mark 3.30. John 7.28.

[b] Heb. 6.4,5,6 & 10.26

[c] Acts 5. 3.9. & 8.32. & 13.10. 1 Cor. 12.10.

Why call'd the sin against the Holy Ghost

§. 30. This sin is said to be against the Holy Ghost, in respect of his [a] more *immediate office* of illumination; not as being any wayes the more eminent person in the *Trinity*, all being [b] coequall in in their *unity* of essence, and of *glory*. Seeing then, it is the more immediate [c] *office* of the Holy Ghost to illuminate in the truth of Christ; a [d] wilfull *hatred* of Christ and his truth, accompanied with a *malicious* opposition of his illuminating power, is properly called a sin against the Holy Ghost; and that *this sin* shall *not* be *forgiven*, is not because it [e] exceeds God's grace, or [f] out-vyes Christ's merits; but because it *excludes* [g] the work of repentance, in despightfully opposing the *Spirit*; and *rejects* the [h] *sacrifice* of Christ, in wilfully denying his truth.

[a] Isai. 11. 2. Ephes. 1. 17.
[b] Isai. 6. 3. Matth. 28. 19.
[c] 1 Cor. 12. 11
[d] Acts 7. 51.

Why this sin shal not be forgiven.

[e] Rom. 5. 20.
[f] Heb. 7. 25.
[g] Heb. 6. 5, 6.
[h] Heb. 10. 26.

Sins against Conscience *lead the way to this sin against the* holy Ghost.

§. 31. Sins against *Conscience*, they [a] lead the way to this sin against the *Holy Ghost*. Wherefore that this may be prevented, those must be avoided; avoid we not only sins against conscience, [b] when *enlightned* with the truth, but also, though [c] *seduced* with errour. For that, an *erroneous conscience* doth [d] entangle and fetter in sin, though it doth not oblige or bind to what is sinfull. So that he *alwayes* sins, who [e] acts any thing against the *dictate* of his conscience, because the [f] dictate of the conscience is by interpretation, the *precept* of God. And thereby it is, that, though the act be *materially* good, yet it cannot be *formally* so; the good is not done well, because accompanied with so great an evill, a contempt of God in the doing. Wherefore, whatsoever is good in it selfe, if done against conscience, though errour judging it to be evill, it thereby becomes sin, and a *sin* against *conscience*, deep in it's guilt.

[a] Psal. 19. 13.
[b] 1 Tim. 1. 19
[c] Rom. 14. 23.
[d] Tit. 1. 15.
[e] Rom. 14. 5. 23
[f] Rom. 1. 14, 15
1 Sam. 24. 5, 6

How an erroneous conscience entangles *in sin, but* binds not *to what is sinfull.*

An erroneous conscience may somewhat *excuse, but cannot* wholly *acquit;*

§. 32. Again, the *erroneous conscience* may [a] mitigate, but cannot make void, it may somewhat *excuse*,

[a] Act. 26. 9, 10 Phil. 3. 6. 1 Tim. 1. 13.

excuſe, but cannot wholly *acquit*, from what is ſinfull, whether it be in *omitting* what is good, ſuppoſing it to be evill, or in *committing* what is evill, miſdeeming it to be good. Indeed, impoſſible it is, that any thing (evill in *it's* ſelfe) ſhould be made good by what is evill in another; that ſin in the act, ſhould be juſtified by errour in the conſcience. It is not the *conſcience* then ([b] no, nor any thing elſe whatſoever) that can *obliege* to what is unlawfull in it ſelfe; and as it cannot obliege, ſo nor [c] can it acquit. Here then is the *entanglement* of an erroneous conſcience, that, if we *do* what it dictates, we ſin, and if we *do not* what it dictates, we ſin too; ſo that there is no avoiding the ſin, but by reforming the errour.

and why.

[b] Rom. 3. 8.

[c] Rom. 3. 7.

What is the entanglement of an erroneous conſcience.

CHAP. XV.

Concerning the State of Man fallen.

§. 1. SEeing *Originall* Sin in it's guilt, pollution, and puniſhment, is [a] effectually conveyed, and really communicated by naturall *propagation*, and carnall *generation*, in a lineall deſcent, and hereditary right, from *Adam* the [b] *root* of humane Stock, to all the poſterity of mankind, his naturall branches: Therefore by *Adam's* [c] diſobedience is *judgement come upon all men to condemnation*, *Jew* and *Gentile* being [d] *ſhut up under ſin*, and thereby become [e] ſubject to the juſt wrath and vengeance of God.

The originall of all man's miſery is in originall ſin: and how.

[a] Pſal. 51. 5. Job 14. 5. Iſai. 48. 8. John 3. 6.

[b] Acts 17. 26. Rom. 5. 12. 1 Cor. 15. 21, 22 Epheſ. 2. 3.

[c] Rom. 5. 18, 19

[d] Rom. 3. 9. Gal. 3. 22.

[e] Rom. 3. 19. Epheſ. 2. 3.

§. 2. Though that *ſingle act* (then) of *Adam's* diſobedience did paſſe away, yet it continued to be his, and remaineth ours by [a] juſt imputation. And the *ſin* imputed muſt needs make us liable to the

Adam's diſobedience *imputed, makes liable to the* puniſhment *inflicted.*

[a] Rom. 5. 12, 13

which punishment is death.

[b] *punishment* inflicted; which punishment of *Adam's* sin is [c] *death.*

[b] Rom. 5.17,18
[c] Gen. 2.17. Rom. 5.12.

In what this death doth formally *consist.*

§. 3. Which *death* doth *formally* consist in a being [a] separated from the blessed Communion, and banish'd from the gracious presence of God. A *figure* and *type* whereof, God gave *Adam*, in [b] driving him out of Paradise, that visible *testimony* of God's favour and presence. And againe, this *death* doth *materially* consist in a *miserable* privation of that life and happinesse (accompanied with a *sinfull* privation of that holinesse and righteousnesse) which man did either actually possesse by *creation*, or might assuredly have obtain'd in a more eminent manner, and a more abundant measure upon *condition*, even upon the [c] condition of obedience to God's Law.

[a] Deut. 30.20. Psalm. 30.5. & 36.9. Isai. 59.2.
[b] Gen. 3.24.

In what it doth materially *consist.*

[c] Gen. 2.16,17 Ezek. 20.11. Gal. 3.12.

This death is spirituall, corporall, *and* eternall.

§. 4. This *death* is either *spirituall* or *corporall*, both which are consummated, and swallowed up in that death which is *eternall.* [a] *Spirituall* death that especially seizeth the *soul*, [b] whereby sin defaceth the lively *image* of God, in the [c] totall deprivation of primitive integrity, and originall righteousnesse; *despoyling* man of all those sanctifying and saving *graces*, wherewith he was endued in his creation; even to the [f] wounding and weakning the very *faculties* and *powers* of his naturall being.

What the spirituall *death is.*

[a] Ephes. 2.1. & 5.14
[b] Rom. 3.23. Ephes. 4.18.
[c] Eph. 4.23,24 Col. 3.10.
[f] Luke 10.30

What are the reliques *of man's primitive estate in the estate of man fallen.*

§. 5. So that, though there be in man fallen some [a] *relicks* of his primitive estate, yet such only as are found with a corrupt being of *nature;* not a spirituall well being of *grace.* The *understanding* both in the [b] theoretick and [c] practick part, hath some glimpses of *morall* righteousnesse, but not [d] the least light of *evangelicall* truth. The *will* that as a free faculty retaineth it's *liberty*, which it exerciseth in [e] naturall and morall actions; but through the servitude of sin, is wholly disabled (as of

[a] Jam. 3.9.

In respect of his understanding

[b] Rom. 1.20,21
[c] Rom. 1.32. & 2.15.
[d] 1 Cor. 2.13, 14.

In respect of his will.

[e] Gen. 13.9. 1 Cor. 7.37. John 21.18.

of it's ſelfe) for [f] ſupernaturall and divine. So that though the *will* is of it's ſelfe *freely* carried unto the willing what is evill; yet being [h] enſlav'd unto ſin, doth not of [i] it's ſelf move to the willing what is good, good [k] in order to eternall life. Yea, the *conſcience*, though ſometimes [l] awakened, yet is it [m] polluted; and the *affections*, though [n] reſtrained from ſome evils, yet are they inordinately [o] carried into other impieties.

In reſpect of his conſcience.

and
In reſpect of his affections.

§. 6. In man fallen (then) the *ſoul*, with it's rationall faculties, doth remain whole in it's naturall *eſſence*, though it be *ſpoyled* of it's ſpirituall *habits*: and being diſpoyled of all divinely ſpirituall habits, it becomes diſabled for the [a] apprehending, willing, and deſiring any divinely ſpirituall good. And as the *ſoul* hath not loſt it's *faculties*, ſo nor have thoſe faculties loſt their *acts*, in what is *naturall*, *morall*, or *artificiall*; but ſeeing [b] ignorance hath ſeized the underſtanding, [c] perverſeneſſe the will, and [d] inordinacy the inferiour appetite; the *underſtanding*, *will*, and *affections* become averſe, undiſpoſed, and altogether [e] inſufficient for what is *divine* and *ſpirituall*.

The ſoul in man's fall, is whole *in it's naturall* eſſence; *but* ſpoyl'd *of it's ſpirituall* habits.

Thereby diſabled *for any ſpirituall good.*

§. 7. Though the *will* then hath loſt it's *freedome* in reſpect of it's [g] voluntary *ſervitude* unto ſin, whereby it becomes neceſſitated, ſo, [b] as to will nothing (in ſpirituals) but what is evill; yet hath it not loſt it's freedom in reſpect of the naturall liberty of it's *acting*, ſo as to be compell'd, or neceſſitated to will *this* or *that* evill; Indeed, ſeeing to *will* is an *immanent* and *elicite* act, for man to loſe his liberty were to loſe his will, to loſe his liberty in the *excerciſe* of it's act, were to loſe his will in the *faculty* of it's being. This *liberty* (then) remains in the will of the vileſt *reprobate*, and *divell*, who can be no longer ſaid to will, then they will freely; though they do not thereby will any

What freedom *the will hath* loſt by *the fall*, *and what it* retains after *the fall.*

What liberty *of will* remains *in the vileſt* reprobate, *or* Divell.

[f] Rom. 8. 7. Epheſ. 2. 1. 2 Cor. 3. 5.
[g] Epheſ. 4. 19. Rom. 3. 15.
[h] Rom. 6. 16, 17
[i] John 15. 5. Phil. 2. 13.
[k] Rom. 8. 8. Heb. 11. 6.
[l] Rom. 2. 15.
[m] Tit. 1. 15.
[n] 1 Cor. 5. 1. 2 Tim. 3. 5.
[o] Rom. 1. 28, 29, 30.

[a] Rom. 3. 11. Phil. 2. 13. Jam. 1. 14.

[b] 1 Cor. 2. 14.
[c] Rom. 3. 11, 12 & 8 7
[d] Num. 7. 5. 23
[e] Gen. 6. 5. 2 Cor. 3. 5. Epheſ. 2. 1, 2, 3

[g] Joh. 8. 34, 36 Rom. 6. 6. 7. 20 & 8. 2
2 Pet. 2. 19.
[b] Jer. 13. 23.

any thing that is good, yet have they the *faculty* stil, and freely exercise it in willing what is evill.

How God doth turne *and* incline *the wills of men,*

§. 8. God himself, [a] who as he hath the *hearts*, so hath he the *wills* of all men in his hands; and when he [b] *turns* and *bends*, inclines and moves them as he wils, he doth it not by forcibly *compelling*, but either by [c] graciously renewing, or by [d] fairly *perswading*, or by [e] wisely *disposing* them. And this indeed is the wonder of God's working, that as a [f] *free Agent* he doth freely what he wils, yet offers no violence to the wills of men; but that in all that they do will, they will freely. Yea, and from hence it is, that the *exhortations, threatnings* and *promises* of Gods word, are not in vain in respect of the wicked; being the [g] appointed *means* effectuall (through the common enlightnings of the Spirit) to [h] *restrain* from sin, and through the sanctifying power accompanying his word, to *convert* unto righteousnes.

without any forcible *compelling.*

why the exhortations, *&c. of God's word are* not in vaine *in respect of the wicked.*

§. 9. But man, rejecting God's *word*, and transgressing his *law*, doth, by his [a] *multiplication* of sin, beget a further *aggravation* of punishment; in that contracting an habituated *custome*, to an [b] *hardnes* of heart, his soul is inseparably attended with an [c] utter *despair*, to an *horror* of conscience. And thus, man being [d] *subjected* to Satan's power, he is by Satan *inslaved* unto the [e] *world* and [f] *sin*, and thereby brought under bondage unto [g] *death* and *hell*.

By multiplying *his sin man* aggravates *his punishment. and how in spiritualls.*

§. 10. This *spirituall* death, which especially seizeth the Soul, is inseparably accompanied with *corporall* death, which especially surprizeth the body; being *begun* in [a] sicknesses and [b] sorrows; [c] servitude and slavery; [d] wearyness and toyle; [e] calamities and [f] wants; the very creatures intended for *Man's use*, being [g] cursed for *man's sake*.

What the corporall *death; and how* begun.

§. 11.

[a] Pro. 1. 21
[b] 1 Kin. 10. 26 Jer. 31. 18
[c] Phil. 2. 13
[d] Gen. 9. 24
[e] Pro. 21. 1
[f] Psal. 115. 3 & 135. 6
[g] Heb. 4. 12
[h] Num. 22. 18 1 Kin. 22. 27 Psal. 19. 7 Jer. 23. 29 Jam. 1. 18. 21
[a] Levit. 26. 18
[b] Eph. 4. 19 1 Tim. 4. 2
[c] Rom. 2. 5 Heb. 10. 27
[d] Act. 26. 18 Eph. 2. 2 Col. 1. 13 2 Tim. 2. 26
[e] 1 Joh. 2. 15. 16 Joh. 8. 23 Gal. 1. 4
[f] Joh. 8. 34 Rom. 6. 12. 16 &c. 1 Joh. 3. 8
[g] Isai. 5. 14 Luk. 16. 23 Rom. 8. 15 1 Cor. 15. 56 Heb. 2. 15
[a] Deut. 28. 21 22, 27, 28 Mat. 9. 2
[b] Gen. 3. 16. 17 Job 21. 17
[c] Deut. 28. 36 & 4. 48, &c.
[d] Gen. 3. 19 Eccl. 2. 22. 23
[e] Deut. 28. 25 26. 53, &c.
[f] Deut. 28. 39, 40, 48, &c.
[g] Gen. 3. 17. 18 Eccl. 1. 2 Rom. 8. 22

§. 11. When *death* at laſt doth put a period to man's days, it doth add a [a] *complement* of his *temporall* miſeries, and *begin* the anguiſh of *eternall* torments. The *body* being laid in a grave of corruption, the *Soul* is [b] hurried to an hell of perdition, where they remain till *death* ſpirituall and corporall be ſwallowd up in death eternall.

How and when finiſh'd.

[a] 1 Cor. 15.42 43

[b] Lu.16.22.23 Lu.12.5

§. 12. The dead [a] body at the laſt day being raiſed from the grave to an immortall death, ſhall (by an [b] irrevocable ſentence of the *laſt judgment*) be [c] caſt with the *Soul* into hell, the [d] place and priſon of the damned, where they ſhall ſuffer together an inſufferable and eternall puniſhment, of *loſſe* and of *ſenſe*; that privative, this poſitive.

What the eternall *death,*

In its puniſhments of loſſe *&* of ſenſe.

[a] Joh.5.28.29 Act.24.15.
[b] Mat.25.41
[c] Mat.10.28 & 22.13 & 25.30 Rev.21.8
[d] Luk.16.23 26
1 Pet.3.19

§. 13. The puniſhment of *loſſe* that doth conſiſt in a [a] totall and finall *ſeparation* from the [b] gracious preſence of God, and from all the [c] joy, bliſſe, and glory which doth accompany the beatificall *viſion* and full fruition of him.

What the puniſhments of loſſe *is.*

[a] 2 Theſ.1.9
[b] Pſal.139.8
[c] Pſal.16.11 & 36.8.9

§. 14. The puniſhment of *ſenſe* doth conſiſt eſpecially in that [a] *worm* of an evil *conſcience* which ever gnaweth with unceſſant tortures, and in that [b] *fire* of helliſh *flames*, which ever ſcorcheth with unceſſant torments; which cauſe *endleſs*, *eaſeleſs*, and *remedileſſe* [c] weepings, and wailings, and gnaſhings of teeth.

What the puniſhment of ſenſe *is.*

[a] Iſai.66.24 Mar.9.44
[b] Mar.9.44 Luk.16.23.24
[c] Luk. 13.28 Mat.13.42

§. 15. This *puniſhment*, as it is eternall, ſo it is *infinite*; infinite in reſpect of that *privative* part, the puniſhment of loſs; not in reſpect of that *poſitive* part, the puniſhment of ſenſe. And therfore in *Hel* there [a] are different *meaſures* of puniſhment proportionable to the different *degrees* of ſin; yet the leaſt meaſure, as it ſhall be then [b] *intolerable*, ſo is it now [c] *unconceiveable*.

How the puniſhment of the damned is infinite as well as eternall.

[a] Mat.11.22.24 & 23.14,15 Luk.12.47.48
[b] Iſai.33.14
[c] Mat.22.13

§. 16. Thus, man having the *wrath* of God abiding on him for [a] *Originall* Sin, he increaſeth his ſin,

That wrath *which comes by originall ſin, is* aggravated,

[a] Rom.5.18

by man's actual transgression.

the full measure is at the day of judgement; and how.

The estate of man fallen summarily described.

no salvation by the law, or first covenant of works.

So that Without Redemption by a Mediator Adam and his posterity must inevitably perish in their sin.

sin, and thereby [b] aggravateth that wrath, by his *actuall* transgression; treasuring up to himself wrath against the *day* of *wrath*, that is, the [c] *day* of *judgement*, which shall be at the [d] end of the world, to the [e] finall condemnation, [f] full punishment, and [g] utter perdition of the ungodly.

§. 17. Wherefore, seeing this is the *estate* of *man fallen*, a *captive* to the prince of darkness, *sold* [a] under the power of sin, [b] *involv'd* in the curse of death, [c] made *subject* to the judgement of wrath, and [d] *liable* to the condemnation of hell; certain it must needs be, that by the [e] *law*, or first *Covenant* of works, no flesh can be saved. So that, unlesse *God* in the unsearchable riches of his wisdom, and unconceiveable tenderness of his mercy, had *decreed* from all eternity, and in fulnesse of time *wrought* recovery and redemption by a [f] *Mediatour*; *Adam* and all his Posterity must inevitably have perish'd in their sin.

[b] Rom. 2. 5

[c] Jud. 6, 14, 15
[d] Mat. 24. 3
[e] Joh. 5. 29
[f] 2 Pet. 2. 2
[g] 2 Pet. 3. 7

[a] Rom. 7. 14, 23
[b] Rom. 6. 23 Gal. 3. 10. 13
[c] Rom. 3. 19 Jer. 7. 29
[d] Rom. 5 18 Mat. 25. 41
[e] Rom. 3. 20 Gal. 2. 16 & 3. 21
[f] 1 Tim. 2. 5, 6 Act. 4. 12

FINIS.